

REMARKS

UPON

Mr. *Warburton's* Remarks, &c.

TENDING TO SHEW,

That the Ancients knew there was a FUTURE STATE; and that the *Jews* were not under an EQUAL PROVIDENCE.

WITH AN

Explication of some Passages in *Job*, which relate to CHRISTIANITY.

By JULIUS BATE, A. M.

Rector of Sutton in Suffex, and Chaplain to the Right Honourable the Earl of Harrington, One of his Majesty's principal Secretaries of State.



L O N D O N :

Printed for J. ROBINSON, at the *Golden-Lion* in
Ludgate-Street. MDCCXLV.
(Price One Shilling.)

R E M A R K S

UPON

THE NEW

TRADING TO NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW



THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW

THE NEW



REMARKS

U P O N

Mr. *Warburton's* Remarks, &c.

I Find by Mr. *Warburton's* Remarks on several occasional Reflections, &c. published this Year, that he still persists in his mistaken Notion of No future State in the Law of Moses, or Knowledge of that Doctrine under the Law, though it is plain, to use his own Phrase, *that he dare not venture so much as to look in the Face* the Answer I have given to, what he calls, his *palmary Argument*, taken from their whole History as delivered in the Bible*. He bullies the Author of *An Examination* of his *Second Proposition*, “for † not attempting to touch upon it;” and tells him, “he does not dare venture so much as to look it in the Face.” If this Author has not, I have; and that long before *the Examination* was published, not only ventured to look it in the

* Appendix to the Remarks, p. 129.

† P. 130.

Face, but take it by the Collar; and have shook it to Pieces, that the miserable Figure it now makes puts the most sanguine of its Admirers out of Countenance. But he has not read my *Answer* it seems; "The *Examination* is the first " he ever read through, of all the Books that " have been hitherto wrote against him; and " the reading that, and answering it, took him " up *only Part of one Evening**." Thou Vanity of Vanities! and all Vanity! Are you so *infallible*, that it is impossible you should be mistaken? You have answered Numbers of Books that have been wrote against you; did you know by Inspiration what they contained? Hadst thou condescended to have employ'd the remaining Part of that Evening, which produced the Appendix, on *the Visions of a Cabbalist*, for that is one of the pretty Names I am honoured with, because he has heard that *Hebrew* and the *Cabbala* are somehow or other related, thou wouldst have seen, that not only thy *palmary Argument*, but what is dearer to thee than any Thing else, thy own Reputation stand in need of a better Defence, than it is thought thou can'st make for them. The abusing my *Answer behind its Back*, is but the Railing of a baffled Coward. The Reader, I hope, will excuse my borrowing some of these Rhetorical Flourishes from Mr. *Warburton*, which I chuse to do, because he has a peculiar *Pertness* in his Replies; and I know no Rod that suits him so well as one of his own making. But if it be such a Crime in the *Examiner* to pass by this *palmary Argument*, and he be braved to the Teeth with it, surely one would have expected that if any body

* Appendix, p. 151.

else had looked this *Beauty* in the Face, and examined it *Feature by Feature*, that he would have had his Acknowledgements for it at least; for, according to himself, *the Cause, if not the Advocate, demands a serious Confutation*. I suppose he would persuade his Readers to think his Argument *unanswerable*, because *not answered*; and *not answered*, because he has the Courage to upbraid one Adversary with not taking Notice of it, and not the Honesty to own that another has paid his Respects to it. It is impossible any Man should be more beneath his Notice than his foul Tongue has represented the *Examiner* to be; and therefore he has another Reason for this Piece of Self-Contradiction; and I rather think he *has seen me, and doth not like me*; as the Story goes of *Pen*, the famous Quaker. When a Bailiff had introduced himself into his House, under the Garb of a sanctified Brother, *Pen*, who had Reason for Caution, survey'd the Gentleman first through a Peeping-Hole, and seeing him snapping his Fingers, and skipping about the Room, as pleased with his Cheat, suspected a Snake in the Grass, and thought it safest to keep at a Distance: The Man calling the Servant again --- Didst thou not say, That Friend *Pen* would see me? *He hath seen thee*, replied the Servant, *but doth not like thee*: This is my Gentleman's Case, and I fancy he will survey me once more in private, before we come to a Conference.

It was for some Years Mr. *Warburton* kept us in Suspense, with repeated Promises of proving his favourite Proposition from Scripture, and it was thought very hard to censure him for it, till he had laid his Evidence before the World, as if we forestalled him, and prejudged what

he had to say. A groundless Plea ; since if we could prove the *Jews* had the same Sentiments about Christianity, which we now have, we were not proving a *Negative*, as was suggested, but an *Affirmative*. And if he had not been incorrigible, what was published * before he printed the second Part of the *Divine Legation*, was sufficient to have opened his Eyes, and shewn him, not only the Weakness of his Assertion, but the shocking Consequences that follow from it.

I was one of those, who, in Spite of all his mighty Promises, was convinced he never would be able to produce the Shadow of a Reason to support the monstrous Paradox ; but as he still talked in the Language of a *high German Doctor* about his famous *Recipe*, and fed us with Hopes of performing Wonders with it, I waited with Patience till he thought proper to publish it. The Event answered my Expectation ; his Evidence consists of the grossest Mistakes of the plainest Texts of Scripture, the weakest Reasoning from them, some Texts of Sacred Scripture, and some Authorities from other Writers, cited in the most disingenuous and dishonest Manner, by taking half Sentences, omitting the Middle of a Sentence, and such other dirty Work, as they usually delight in, whose only Aim is to make Things look plausible at first View.

Within a few Weeks I published an Answer to this Part of his Performance, and endeavoured to unravel his Sophistry, expose the Weak-

* I mean a Sermon preached by the Rev. Mr. *Romaine* at *Oxford*, on *Mark* xii. 24. which I will undertake to shew alone disapproves his third Proposition about a future State.

ness of his Arguments, and detect the false Witnesses he had suborned to bear Evidence for him. I received no Reply ; nor did I expect any. A Man of his Turn of Mind, is scarce capable of being undeceived ; and if he were, has not Modesty enough to own it. *I know he is no Author of Retractions* ; nor dare he enter into the Dispute ; such false Quotations, such plain Misrepresentations of the Sentiments of others, and such childish Comments on Scripture, as this Part of his Work abounds with, will not bear a Contest.

The Proposition between us, Whether the Church of God knew there was an *Hereafter*, and acted upon the Hopes and Fears of it, is a Point of great Consequence ; I hope I have determined that Point against him ; at least I shall think so, till he, or somebody for him, if he have a Second, shall return a better Answer than barely saying, he has convinced all but your *Bigots, Enthusiasts, Cabbalists, System-Makers, Paradox-Powderers*, &c. for such are the Titles he plentifully bestows upon those who are not willing to make Brutes of the Church of God, their Ceremonies meer Hocus - Pocus-Work ; or, at best, their Church Service, but a gaudy Shew, unmeaning Pageantry ; and their Priests a Parcel of Puppets, and their People no better than Children staring at a Puppet-Shew ; neither Side knowing, or even so much as guessing, at what they were about : This is his *great Medium* he boasts so much of ; a Battery that is to demolish *Jews, Turks, and Infidels*. Poor Man!

I may perhaps be thought to have treated our *Great Man* with a Levity unbecoming one writing on a serious Argument ; but as what he has offered to the World concerning the *Law of Moses*,

Moses, is beyond all Imagination childish and silly, he must thank himself for it; and if he will be treated like a Man, let him lay aside the Child, and talk like a Man. What a Jest is it to talk of the *Jews* not being able to see through a Shadow --- That knowing a Saviour was to come, would *indispose* them for continuing under the Law; as if Men would refuse to be saved at the Expence of a Sacrifice, because they knew, when Christ was come, that Sacrifices would cease. What Child could have mistaken so plain a Text as that of *Hebrews xi. 13.* "*These all died in Faith, not having received the Promises;*" and have argued from thence, *therefore they could not have Faith in that which was never yet proposed to them for the Object of Faith**, when in the very next Words the Apostle says, "*They saw them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on the Earth*" --- and desired a better Country, "that is, an heavenly." And yet himself in the very next Page † cites those Words of the Apostle, that the Patriarchs *saw the Promises*; allows they did; says, it is his Business to prove they did, which he pretends to do from the History of *Abraham's* offering up his Son; though *Abraham* is one of those, whom, in the preceding Page, he proves knew nothing of the Promises from the Words above: (*These all died not having received the Promise.*) And again, before he gets to the End of this Paragraph, cites the same Words; that even "*They (among whom is Abraham) had not received the Promises.*" Here is Contradiction upon Contradiction. But the bring-

* Div. Leg. Book vi. p. 578.

† P. 579.

ing of positive Assertions of *Prophets*, that *there is no future State*, is outdoing *Collins*, *Tindal*, *Toland*, and the worst Infidel of them all, tho' he pretends to make such a Splutter about answering them. Is not this *doing Despite to the Spirit of Truth*? and saying of the *Prophets of the Lord*, as *Micajah* does of the *Prophets of Baal*, that "*The Lord has put a lying Spirit in the Mouth of all his Prophets.*" And shall such a Man call himself a Champion for the Christian Cause, and be complimented by Christian Writers! Were the *Prophets* inspired with the Spirit of God, and could they solemnly assert a Falshood --- Say, *There is no future State, no future Reward*?

What a monstrous Position is this, * "*That the Whole Ritual of (Jewish) Worship respected and referred to God as Civil Government,*" when the New Testament, wherever that Ritual is mention'd, tells us it refers to Christ, as their and our † Prophet, Priest and King! But the Man raves whenever he comes upon this Subject; and I hope in Charity to his Soul, that his Brains are turned; such a shocking Piece of Blasphemy as making the Spirit of God assert a Falshood, is what upon any other Footing can admit of no Pardon. Let not the Reader think me too warm, or censure me as giving ill Language, but weigh seriously the Consequence of making the *Prophets* Lyars, and the Guilt of such a Crime: And yet do but observe the Assurance of this Man, after citing some Passages from *Grotius*, *Episcopus*, and Bishop *Bull*, he adds, "What more has been said or done by the Author of the *Divine Le-*

* Book v. p. 417.

† Heb. iii. 1, 5, et al.

§ Remarks in the Appendix, p. 123.

" gation!

"*gation!*" What, more! Why, Man, that which would have made them tremble at the Thought of it: The *Holy Spirit* of Truth is charged with a downright Falshood, and the *Prophets* and *Apostles* made to give the Lye to each other. Is it possible he could be so stupid as not to see there could be no Possibility for the Spirit of Truth to contradict himself in this flagrant Manner, or Foundation to build a *Demonstration of the Divine Legation of Moses* on such a Quicksand?

But I shall now state the Argument, in Brief, on our Side of the Question, and give the Reader a short Sketch of the Method I have treated it in; and then proceed to an Examination of the Epitome of the Argument on his Side, as he has given it us in his *Remarks*.

I began with the State of Man in Paradise, and endeavour'd to explain, by the Help of those Illustrations I met with in a Treatise called *Moses's ----- Sine Principio*, the first Transactions betwixt God and Man, which are recorded by describing those emblematical Representations and typical Actions, which God made use of to instruct *Adam* by, and by which *Adam* expressed the inward Sentiments of his Mind.

By these we learn, that before the Fall, Man was directed to study the Works of God, in which he had the Divine Assistance, in order to gather from thence sufficient Proofs of the Power, Wisdom and Goodness of God, to convince himself that all Nature was subject to God; and that his Business was to obey that God whom all Things else were subject to, and to love God who had made all Things for his Use and Benefit. He is cautioned in particular not to trust to the *Light of Nature*, as a sufficient Guide to
Hap-

Happiness; but here the *Woman* being deceived by the subtle Tempter, *Adam* was drawn in by his Love to her; but on Reflection was convinced of his Folly, and dreading the Execution of the Sentence, pronounced on, and due to, his Disobedience, confesses his Guilt, humbles himself before God, flies for Refuge to a natural *Asylum*, covers his Nakedness with natural Sackcloth, or hides his Shame, and punishes himself for it, with the Covering of Contrition. A Temper of Mind the divine Mercy rejoiced to see, and on which the penitent Offenders were received into Mercy; had a Revelation made them of the Covenant of Grace, and were put on a new Trial: The Redeemer is promised, who through Death was to conquer Death. With the Benefits of Christ's Death and Satisfaction for Sin, *Adam*, and in him all his Posterity, are now *invested* by God himself, being covered with the Covering of a Sacrifice, a Figure of the real Sacrifice, whose Covering is Glory, Honour, and Immortality. Thus was Christ promised, and his Benefits conveyed *emblematically*, in Proof that they should one time or other be *really* received by us. This is the *new Way* to *eternal Life*, which the Sin of *Adam* made it necessary for Man to walk in. To preserve this Way the *Cherubims* were set up; which they did, as they represented to View, the *eternal uncreated Three*, and the Covenant which they had sworn to perform in the Behalf, and for the Benefit, of Man; and as they were the principal Furniture of the House of God, and became the Place of Divine Worship, where the Sacrifices were offered, and the typical Service performed, which was not, nor could be, completed till Blood was

C

sprinkled

sprinkled to their Faces. I have cited some few, but such express, Authorities of Scripture, as prove that this was the Design of that *Hieroglyphical* compounded Figure, we call the *Che-
rubim*.

Several Points of great Consequence open themselves from this Discovery. Here we see the first Institution of the *Types*, or of the *Law* — The Rise of *Hieroglyphics*, and of *animal Worship*, about which there is such a Pother made, and so much Nonsense told us in the *Divine Legation*: This accounts for the Knowledge and Use of the Rites and Ceremonies of the *Mosaic Law*, in the Heathen World, so long before *Moses* lived: This shews us the *Law of Moses* was but a Republication in Writing of the *Law* revealed to *Adam*; that though some Errors (for the Sake of which the written *Law* was added) had crept into their *Ritual*, which till now depended on Memory, Custom, and *Hieroglyphics*, that yet they were well apprised of the great and momentous Points both of the *Law* and *Gospel*, for they go Hand in Hand: The one being a Description in *Figures* and *Actions* of the other.

There had always been a visible Church, and Sacrifices had always been in the Church. There had been Prophets all along. And from *Adam* to *Noah*, and from *Noah* to *Moses*, the chief Points could not but be handed down, there being but few Hands for them to pass through. The Prophecy of *Enoch* shews how well known the Doctrine of a future State, and of a Judgment to come, was at that Time of Day. Now, suppose there was no Mention of a future State, in the *Law of Moses*, in *direct Words*, we see the whole

whole of Christianity was there in *direct Figures*, in *plain Actions*, that speak to the Eyes and Senses; and leave no Doubt in the Mind of any Man of Common Sense: If these Types were given for the Sake of the *Thing signified*, and observed with the *same View*, then a *future State* was the Subject of the Law of *Moses*, and did make the whole of the *Mosaic Economy*, as much as the Sense of a Book does the Whole of a Book.

Warburton puzzles and confounds himself with a *spiritual* or *secondary* Sense belonging to the *Law*: I would fain ask him, what was its *first* or *carnal* Sense; I speak of the *Sacrifices* and those *Rites* or *Ceremonies* with which they were performed. The Priest brings a Bullock to the Door of the Tabernacle, kills it, sheds its Blood at the Foot of the Altar, burns all its Fat upon the Altar, then carries the Bullock out without the Camp, and burns it with Fire: What was the *Carnal* Sense of all this? I know of but one *Sense*, one *Meaning*, in all of it; and so we may say of *most*, if not all of the other Ceremonies. When *Moses* bid them take a Sacrifice, and do so and so with it, he had but one Thing in View, the describing in *Actions*, and by *Emblems*, those *Things* and *Actions* on which their Salvation depended. Many Things in the *Jewish Dispensation* had two Senses, as also many Predictions; but the *Types* had but one Meaning; just as the *Letters* we make Use of in Writing.

The *Types* like *Letters* may not be understood by some People, and this seems to be *Warburton's* Case; and then they will imagine that nobody else understood them, and wonder, like

*Bertram's * Customer*, that People can read through his Glasses.

In order to set my Conclusion from the Nature of a *Type* in a clearer Light, I ran through some of the chief Ceremonies in the *Law*, and shewed that the *Description* of them was so worded, and they so *circumstantiated*, as to leave no doubt of their being *Shadows*, and *no more than Shadows*, of what was to come. That this was the Case of the *Law*, is plain from all those Texts, which speak of its being *spiritual*; which call it a *carnal Commandment*, which say, *Righteousness* was not by the *Law*, which speak of a *true Tabernacle*, and a *Sanctuary*, which the Lord pitched, and not Man; of the *Law* being to be *fulfilled*; of its being a *Testimony* of those Things which were to be spoken after; of its being a *Pattern* and *Shadow of Heavenly Things*, and the like: And to shew that *Faith* always went along with, or should have gone along with it, we are often told, That *Christ was the End of the Law for Righteousness to every one that believed*†; and that *Moses* solemnly forewarned them of it, as the Apostle argues from *Deut. xxx. 12. The Commandment which I command thee this Day ---- is nigh unto thee in thy Mouth, and in thy Heart*; therefore it could not be what is called the *Letter* of the *Law*, but as the Apostle says, § *The Word of Faith which we preach*; and yet our Gentleman makes no Scruple of asserting, That the *Covenant* made with the *Jews* was *carnal*, and that the *Jewish Law* did not

* A pretty Story our Gentleman tells to ridicule those who can see nothing but Confusion through his great *Medium*.

† Rom. x. 4.

§ Rom. x. 8.

scrut

but *scrutinize* the Heart, but rested in *external Obedience**. Surely Faith *scrutinizes* the Heart: And *Deut. vi. 5.* "Thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might; and these Words which I command thee this Day, shall be in thine Heart," is something beyond *external Obedience*. I am ashamed to see such Sentences in the Writings of a Man who pretends to be a Christian. After Christ was come, the Jews, many of them, attained not to the Law of Righteousness, *because they sought it not by Faith, but as it were by the Works of the Law*. They were to have performed the Works of the Law as a *Proof* of their Faith; and not as if *Righteousness* or *Justification* was due to those Works: And the Apostle tells us, *Heb. iv. 2.* That the Gospel (the good News of there being a *Rest* to the People of God, see ver. 9.) was preached to the ancient Jews, but did not profit those who were not united to it by *Faith*, when they heard it: So it was the Want of *Faith*, and not of *Knowledge*, which is charged upon them; and this proves directly, that they had the *Knowledge*, or they could not have been charged with the Want of *Faith*.

And here lies the *πρωτον ψευδος* of the Gentleman's Scheme. He supposes the *Knowledge* that there is to be another Life, and the *Atonement* by which we are qualified for Admission into it, to be the same thing; and he all along confounds these two Things, which are as different as any two Things whatever. This necessary, this plain, this obvious Distinction, clears up the Dispute at once, and sets his Argument in the most con-

* Rom. x. 8.

temptible Light imaginable ; it is a Glass with which even *Bertram's* Customer could read the Design of the Law, and see thro' the Confusion our Gentleman has made in Scripture. Could the *Law* have given Life*, Christ need not have died. Had not the Doctrine of a future State, of Redemption by Christ, and Atonement by his Blood, been taught by the *Law*, Believers had wanted the School-Master who was to instruct them in their Faith ; as also the plainest, strongest Evidence, that there could be no Redemption without shedding of Blood.

The *Jews* lived under the typical State, which was the State or Condition of the Church till Christ had fulfilled the Law ; in Contradiction to which, the Day of Christianity is called the *latter Day* ; his Body, the *latter Temple* ; the real Glory in his Humanity, the *latter Glory* ; and so on : During this Period of the Church, their Faith, their Hopes, and the Objects of their Faith, and Hopes, Christ and all the Benefits he was to purchase for them, were represented by Types ; and the Promises for that Reason, generally run in the same Language ; their Hymns were composed on some great Event which bore a near Resemblance, and served as Colours to paint the Picture with ; and there are always plain Indications in them, that they designed the one but as a parallel to the other. Thus the Song of the Children of *Israel* at passing the *Red Sea*
 “ --Thou shalt bring them in, and plant them
 “ in the Mountain of thine Inheritance, in the
 “ Place, O Lord, which thou hast made for
 “ thee to dwell in : In the Sanctuary, O Lord,
 “ which thy Hands† have established. The Lord

* Book vi. p. 662.

† Exod. xv. 17, 18.

“shall reign for ever and ever.” Is not this speaking of the *true Tabernacle*, and of the *Sanctuary which the Lord pitched*, and not *Man* : Is not this the *Building of God*, the *House not made with (our) Hands*, *eternal in the Heavens** ! Where is there plainer Language throughout the Scriptures ! The Occasion was great and noble, and the Deliverance so extraordinary, so miraculous, so much the immediate Work of God, that they celebrate it with Raptures, and carry their Thoughts immediately on to that great Deliverance, in which the Hand of God alone is concerned, and the Possession of that *City* which God has prepared for the true *Israel*.

On the Birth and Dedication of *Samuel* to God, a Child, the *Mother* had begged by earnest Prayer from God ; and a Person that was to be Prophet, Priest and Judge, *Hannah* breaks forth in a triumphant Song, which has no Propriety to the Occasion, but as the Circumstances are parallel to the State of the Church ; but the last Verse is so plain, it needs no Comment---“ The Lord shall judge the Ends of the Earth, and he shall give Strength unto his King, and exalt the Horn of his *Messiah*.” This shews they expected the *King*, the *Messiah*.

The Promise of God to make the People a *Kingdom of Priests*† had not, nor could have a Meaning, but what was to be fulfilled in the next World. The Priesthood before belonged to the First-born, but now was taken from them, and appropriated to one Branch of one Family ; and as yet there was no King, nor was there for many Years after, among them ; so far were they from being all *Priests*, and *Kings* on Earth ; so

* 2 Cor. v. 1. Heb. viii. 2. † Exod. xix. 6.

that this Promise must be understood by them in the same Sense it is construed in the *New Testament*;—"A royal Priesthood, an holy Nation, a * peculiar People." And "Hath made us Kings and Priests unto God and his Father," which refer to the Crown of Glory in Heaven. So also must the following Promise; "The Lord hath avouched thee this Day to be his peculiar People--to make thee *high above all Nations*, which he has made in *Praise*, in *Name*, and in *Honour*, and that thou mayst be an holy People unto the Lord thy God †." תהלה, שם [Shem, Thalab] and תפארת, [Theparth] are the same as *Glory*, *Honour*, and *Light*; Words by which our Rewards in Heaven are expressed in the *New Testament*; and there is not the Shadow of a Pretence for saying, That this had its Completion in this Life. Compare them for temporal Glory, Name, or Honour with the *Assyrian*, *Chaldean*, *Egyptian*, *Persian*, *Græcian*, or *Roman* Empires; and how despicable a Figure did they make, even when they were at the Height of their Grandeur, (which lasted but a few Years, during the latter End of *David's*, and the Beginning of *Solomon's* Reign) in Comparison of these great and mighty Kingdoms!

These and many other Texts of this kind, shew plainly that when the Occasion required it, they spoke clearly enough about a future State, or used express Words. The *Law* had nothing else to describe but *Salvation*, and the *Way* to it: But the *Law as such*, was not to use *Words*, or speak of it in *Words*; it was a *System* of *Types* and *Ceremonies*, which had no other *View*, no other *Signification*; and the Death, Sufferings,

* 1 Pet. ii. 9.

† Deut. xxvi. 18.

Resurrection and Ascension of Christ, are there in as legible Characters as any Words can describe them: And these *Modes of Information*, our Gentleman himself allows to be *Logical and Rational**; and why then might not rational Creatures understand them; and if they did understand them, what becomes of his main Argument, that they did not know there was a future State?

The *Fall*, and the Covenant of Grace are spoken of in *Genesis* (which was in all their Hands, and was understood, as is plain from the Woman of *Tekoah*'s Speech to *David*, "God has devised Means that his Banished be not expelled from him.") Hence they knew that Man was made for *Immortality*, that he forfeited *Life* by his *Fall*, and was restored in the Redeemer to come: Hence, *Life* in all the Promises could not mean this *Life*, but *the next*, or that which *Adam* had forfeited: The Sentence was, "Un-
"to Dust thou shalt return." This they saw every Day executed. The Promise was, "This
"do, and thou shalt live." Live where? on Earth? No, the Sentence of Temporal Death is still executed --- "Dust thou art †, and unto
"Dust thou shalt return," and if Sacrificing was to entitle them to *Life*, it must be to that which was taken from them; consequently when *Moses* in a Passage referred to above tells them, "See,
"I have set before thee this Day, *Life* and
"Good ‖, and *Death* and *Evil*," they could not but know that the *Life and Happiness*, was that which *Sin* had forfeited, and Faith and Obedience restores us to; and *Death and Misery* to be the *Death Eternal and Misery* in it, which

* Book vi. p. 677. † Gen. iii. 19. ‖ Deut. xxx. 15.

Unbelievers are still under the Sentence of; and *Life* in the Law, Eternal Life. This is a proper Place to consider our Gentleman's Reply to the Interpretation we put on these and the like Texts, in his *Postscript* to his *Remarks*, by Way of Answer to an *anonymous* Correspondent, who urges that Lev. 18. 5. speaks of *Life Eternal*, "Ye shall therefore keep my Statutes and Judgments, which if a Man do, *he shall live in them.*" St. *Paul* himself, says he*, has long ago "moderated this Question for us, and declared for the *Negative.*" I am very willing to be determined by St. *Paul's* Decision, but apprehend the Gentleman has mistaken St. *Paul*; Let us see.

The *Galatians*† had embraced Christianity, but were relapsing into *Judaism*, or what was next to it, an Opinion, that the *Works of the Law* were *then* necessary to Salvation. St. *Peter* and *Barnabas* were drawn into this Persuasion; St. *Paul*, who had opposed them to the Face, and publicly reprimanded them for it, relates the Affair cap. 2. and then addresses himself to give the true State of the Case; and argue against this dangerous Error---That the Works of the Law were not necessary to Justification---Because *Abraham* was justified by his Faith ver. 5, 6, 7.--- That it was predicted that the *Gentiles* should be justified by Faith ver. 8, 9. --Cites a Passage from *Deuteronomy*, that they which are of the *Works of the Law*, are under the Curse, i. e. They who rest on those Works, are under the Curse. Man is under a Curse from the Fall; and he that doth not acknowledge himself incapable of atoning, or taking

* Remarks p. 154.

† For to the 3d Chapter of that Epistle the Gentleman appeals.

off that Curse, is still obnoxious to it. The Passage referred to by St. Paul, is *Deuteronomy* xxvii. 26. "Cursed is every one that *confirmeth* " not the Words of this Law to do them," i.e. who doth not acknowledge the Truth, and *continue* in the Belief and Practice of all Things contained in the *Law*, is under the Curse. He that would not believe the *Law*, was *cursed* ipso facto; and they that did believe the *Law* knew from thence that they were under a *Curse*, which they could not redeem themselves from: The Sacrifices shewed it, since they substituted a Beast instead of themselves as the Object of Divine Wrath: But they could not be so silly as to think the Life of a Brute was a *Satisfaction* equivalent to the Life of Man; therefore "as many " as are of the *Works* of the Law, are under the Curse," and not justified. --- But further, that *the Law* cannot justify, is plain from the Prophet--- *The Just shall live by Faith*, v. 11. "and the Law " is not, i.e. they who rest on the Law, are not " of Faith; but the Man that does them shall " live in them," asserting by this, that they who lived under the Law were justified by *Faith*, and not by the *Works* of the Law, because *as many as are of the Works of the Law* are under the Curse, viz. *thou shalt die*; but here its promised that the Doer of the Law *shall live*. The doing the Things of the Law implied *Faith*, for the doing those Things was the *Proof* of their *Faith*, till *Christ* came; and when *Christ* was come, and had *fulfilled* all, the Observance of them of course ceased: For if *Sin* was really done away by the Sacrifice of *Christ*, the *Remembrance* of Sin made in the Sacrifice* was superfluous, nay virtually

* Heb. x. 3—10.

denying that *we are sanctified through the Offering of the Body of Jesus Christ once for all.* Christ was now come, the Law had now ceased. "Christ," says the Apostle, v. 13. has redeemed us from "the Curse of the Law, being made a Curse for us." And v. 23. "Before Faith came, we were kept under the Law, *shut up* into the Faith, which should afterwards be revealed." *Shut up* is the same Word rendered v. 22. *concluded*, and implies that God had *concluded* all should be saved by Faith in Jesus. "Wherefore v. 24, 25. the Law was our School-master to bring us unto Christ, that we might be justified by Faith; but after that Faith is come we are no longer under a School-master;" and therefore, which is the Conclusion of all his Arguments, Men were justified *then*, when he wrote this Epistle, *without the Deeds of the Law.*

The Apostle has proved in this Chapter, from the *History* prior to the *Law*, from the *Law* itself, and from the Prophets, that *the Works of the Law* were never designed to justify Men in the Sight of God, as he says *Rom. iii. 21.* "that the Righteousness of God is manifested, being *witnessed by the Law* and the Prophets." And if *those Works* could not justify before Christ came *without Faith*, those Works are not to be observed after he is come, and has bore the Curse for us: But that Faith went along with those Works is plain from v. 23, 24, &c. of this Chapter, and from *Rom. iii. 21.* just above, and Chap. x. 4, 19. This is the Apostle's arguing, and the very Drift of his Argument shews us, that he must necessarily understand *the Life* promised in this Text of *Leviticus*, to be *eternal Life*, the same that it signifies in the Prophet *Habbakuk*. The Apostle can't contradict himself, and he says,
 " *The

“ *The *Doers* of the Law shall be justified,” but *Warburton*, poor Man, blunders at every Straw he meets with; a Doer of the Law was justified, tho’ *the Works* did not justify him; *Christ* only can justify. Doing the Law is a quite different Thing from seeking Righteousness by the Works of the Law, which was the stumbling Block of many *Jews* when *Christ* came. “By the Deeds of the Law shall no Flesh be justified,” says the Apostle†. “The Doers of the Law shall be justified,” says the same Apostle || in the very next Chapter before. And this is what *Moses* says, that the Doer of the Law should live, or be justified; so *St. Paul* and He are directly of the same Sentiment. Doing the Law implied Faith. I have shewn from the Law, and from *St. Paul*, that they were over and over again charged not to rest on the Letter; that *Moses* and the Prophets all along scrutinized their Hearts, and claimed their Affections.

Their Duty did not consist in what was without, but within, in the Heart: “He not being a *Jew*, who was one outwardly**, nor that Circumcision which was outward in the Flesh, but he was a *Jew* who was one inwardly, and Circumcision was that of the Heart in the Spirit, and not in the Letter, whose Praise (and Reward for the same Reason) was not of Men but of God.” Therefore Doing the Law, and pretending to be justified by the Works of it, are two Things as distinct as Faith and Works are; and his bringing a Text from *Moses* and *St. Paul*, which says the Doer of the Law shall live, as a Proof that the Law attributes Nothing to Faith but Deeds only, shews that he either

* Rom. ii. 13. † Rom. iii. 20. Gal. ii. 16. || Cap. i.

** Rom. ii. 28.

cannot or will not understand the plainest Passages of Scripture. In truth I pity the poor Man, who thus at every Step, brings himself into Distresses*.

But let us hear him in his own Words. "Now
 " if by *Life* be here meant, as the Objector sup-
 " poses, *eternal Life*, then St. Paul's Argument
 " does not come out as he intended it; namely,
 " that *Faith and not the Works of the Law justify*,
 " but thus, that both *†Faith and the Works of*
 " *the Law justify*." Truly it comes out just so, and
 right enough properly understood; that, during
 the *Law*, they were to observe or perform the
Works of it to be justified; and the Apostle proves
 to them, at the same Time, that it was not the
Works, but the *Faith* of which the *Works* were
 a Proof, which they were to be justified for.---
 " Was not our Father *Abraham* justified by
 " *Works*, when he had offered *Isaac* his Son
 " upon the Altar||? Seest thou how *Faith* wrought
 " with his *Works*, and by *Works* was *Faith* made
 " perfect," saith St. *James*. Those *Works*,
 therefore, which God commanded under the *Law*,
 (among other Things the *Ceremonies*) were as
 necessary to Justification, as those which God
 has commanded under the *Gospel*; but we are
 not justified or pardoned for one or the other,
 but by, and through him only, who is the *Author*
 and *Finisher of our Faith*. And *Life* in *Le-*
*viticus*** , and in the Citation of that Verse by
 our Apostle††, must mean *Justification*, for the
 Dispute is about what *justifies*, and consequently
eternal Life --- Our Gentleman, further observes,
 that, "the Apostles transferring this Term, the

* A Jeer of our good-natured Gentleman's. *Postscript*, p. 163. † Remarks p. 155. || James ii. 21, 22. ** -xviii. 5. †† Gal. iii. 12.

1^o Law they
perform y^e
fit to be -
90

faith work
ks

under y^e Law as
to Justification
from and to
Gospel

justified for
y^e other but
the †.

“Curse brought on us by *Adam*, from *Adam* to
 “to the *Law*, shews, that in his Sentiments,
 “the *Law* had no more a Share in the Redemp-
 “tion of fallen Man than *Adam* himself had.”
 No more indeed; it had no Part or Share in the
 Act of Redemption---He goes on, “yet it is
 “certain, that if the *Law*, when it said, *be who*
 “*keeps these Statutes and Judgments shall live in*
 “*them*, meant, *for ever*, it proposed the Redemp-
 “tion of Mankind as certainly as the blessed Je-
 “sus himself did, when he said, *be that be-*
 “*lieveth in me shall have everlasting Life**.” It
 does propose it, as *certainly*, and as *directly* pro-
 mise *Life*, and that *another Life*, (for this they
 had before the *Law*) as the *Gospel* does to Believ-
 ers in the blessed Jesus---No, says our Gentle-
 man, “*St. Paul* surely had heard Nothing of this
 “Prerogative of the *Law*, when he said, *if there*
 “*had been a Law given, which could have given*
 “*Life, verily Righteousness should have been by the*
 “*Law*.” He was to prove that the *Law* did
 not *propose* Life, and brings a Text that proves
 the *Law* could not give *Life*, or make alive those
 that are dead. Is not this trifling in a great Man?
 or was it designed as a mere Slight of Hand; it
 is putting the *Fool* on himself or his Reader; and
 either he did not see himself that he had changed
 the Proposition in Dispute, or supposed that the
 Reader could not: The Proposition he undertook
 to *disprove* is most undoubtedly true; the Pro-
 position he does prove, is what no Christian ever
 disputed; and are as different from one another,
 as God’s *shewing Moses* the Land of *Canaan*, and
giving it him in Possession would have been.

The Law propo-
 Life Eternal &
 it.

The Law route
 give Life

* Remarks p. 156.

The imaginary Contradiction he makes in this Page * betwixt *Moses* and *Habbakuk* vanishes without making *Moses* talk Nonsense; for surely no greater Nonsense could be advanced than telling them, that if they kept his *Law* they should *live* in this World; it being so easy to answer, they lived before they had his Law, and that their Ancestors lived much longer Lives than they did; that their Heathen Neighbours lived without obeying his Law; and that after all they must *die*: How then did their *temporal Lives* depend on their Ceremonies?

Postscript, Page 158—“ But still the Ob-
“ jector will say that these Words of *Jesus* (Luke
“ x. 25.) allude to the Words of *Moses*. Ad-
“ mit they do. It will not follow, as he seems
“ to think, that they were given to *explain*
“ them. How many, &c.” then goes on to
disprove him: This is just *the wicked Spirit of*
Controversy †, to make People say what they do
not, and then confute them. The *Objector* says
nothing about our Saviour’s *explaining Moses’s*
Words; nor do they want an *Explication*; they
are plain enough in themselves, and for that rea-
son are given in answer to the *Lawyer*, that
Moses had taught him *how* to attain eternal Life:
And he judged rightly of the Law, that *the Love*
of God and of our Neighbour was the great Pur-
port of it.

But says Mr. *Warburton*, “ Even in this very
“ Allusion, if it be one, we find that the Pro-
“ mise made to the Observers of the whole
“ Law, is *transferred* to the Observance of *one*
“ single Precept in the *moral Part* of it.” --- What
the Love of God and our Neighbour, a single

* Remarks p. 156. † It is Mr. *Warburton’s* own Phrase.
Precept

so to tell y^m
y^e kept his law
out to live in y^s
They lived before
y^e law & y^e
s law much
than they & y^e
n Neighbours
sith obeying
so & after all
must die. How
temporall live
on y^e (or more)

Precept in the *moral* Part! O Ignorance! excusable only in a Savage†; not to know that these are *two* Commandments, and that on *these two* hang *all* the Law and the Prophets*. He goes on---“ But let us grant him all he “ would have---what would follow from thence? “ but that the Promise in *Leviticus* was *prophet-* “ *ical*, and had a *secondary* Sense, of a *spiritual* “ and sublimer Import? ” Thou wretched Tri-
fler, what else should any Prophecy be but *Pro-*
phetical? Here is a Prediction, that the Doers of
the Law should inherit eternal Life; this is only
prophetical, he says, and had a *secondary Sense*. He
complains that the constant Cry of his Adver-
saries is, *They don't understand him*, I dare say he
doth not understand himself here; he allows this
to be a *prophetical Promise* of *Life* in another
World, and then says it has a *secondary Sense* of
a *spiritual* and *sublimer* Import. What! more
spiritual than a *spiritual Life*? and of a *sublimer*
Import than eternal Happiness? If it be *prophet-*
ical it must speak of *the other Life*, and if *Moses*
meant another Life, he did not mean this. The
Lawyer asks our Lord, what he should do to in-
herit eternal Life; our Lord answers, *what is*
written in the Law? he replies, *thou shalt love*
God and thy Neighbour; our Saviour approves
of him, and says, *this do and thou shalt live*. This
Answer of our Lord's, is thought to be the same
with that of *Moses*, *Ye shall keep my Statutes, and*
my Judgments, which if a Man do he shall live in
them: Consequently, *live*, in *Moses's Words*,
must mean *live eternally*, since it does so in our
Lord's. But whether our Lord's do allude to that
Passage of *Moses* or not, the Argument stands

† This is another of his polite Phrases. * Matt. xxii. 40.

good, that *Moses* had taught them how to attain eternal Happiness, under the Term *Life*; and so the *Objector* states it. But here the Argument pinched our Gentleman, and he doth not care to meddle with it: "Our blessed Lord refers him "to what was written in the Law," says the *Objector*, "for an Answer to his important Question, *What shall I do to inherit eternal Life?*" and tells him, as *Moses* had done before, that he should *live*, if he did what he found written there. So we have our Lord's Authority still, that the *Life* which is promised, to the Observers of the Law, is *Life eternal*; and the Promise just as much prophetic, and had a *secondary* Sense, of a spiritual and sublimer Import, in our Lord's Mouth, as much as it had in *Moses's*. But why should the Word *Life*, be supposed to be used in a *secondary* Sense, when spoke of *another*, any more than when spoken of *this*, *Life*?

Left this *super-subtle* Reasoning about the *Life* promised in the *Law*, should not be thought sufficient to prove, that a *carnal* and *spiritual* Sense, implied an *Ignorance* of the *spiritual* Sense, he goes on to strengthen this from the new Testament. " *Which to shew the superior Excellence of the Gospel, in their Reasoning against " *Jews* and *Judaizing* Christians, sets the *Law* " in Contrast to it, under the Titles of *the Law* " of a *carnal* Commandment: *the Ministration of* " *Death*; *the Law of Works*; and calls Subjection to it *Subjection to the Flesh*." All which are Nothing to his Purpose; these Passages only proving, the *Law*, by its own Virtue, could not atone for their Sins; that Christ was a *Substance*, and the *Law* a *Shadow*; not that it was not

* Postscript, p. 159.

Law of a carnal
ndmt. The
stration of
th. The Law
orks. Subjection
Flesh
Law c'd
by its own Virtue
for Sin

a Figure for the Time then present†, which is the only Thing he has to prove.---The Law of a carnal Commandment it undoubtedly was, but I wish he would speak to the Point, and prove the Jews did not know it was spiritual; not as he construes it, had a spiritual and carnal Sense both; which I deny. It had but one Meaning---The Law had its being the Ministration of Death and of Condemnation, doth not in the least imply they did not know it ---It was a Law of Works, which in plain Words promised Life to the Observers of those Works---Subjection to the Law, was Subjection to the Flesh; it consisted of carnal Ordinances*, and being under a Necessity to observe them, was Subjection to the Flesh; but how does it appear from thence, that they did not know this Law, wherein they were held, was to die, and that its Dominion was to cease? That the Law or Commandment was ordained unto Life, is the express Assertion of the Apostle||. The Gentleman argues, "but if by this (the Law being spiritual) "they meant, that that Sense was generally understood during the Law Dispensation, their "whole Argument ended in the highest Futility. "For then it was not a Law of a carnal Commandment, a Ministration of Death, but indeed a "Law of the Spirit, a Ministration of Life, only "under a dead and carnal Cover." Don't run away so fast; the Hook is in your Nose; you'll hurt yourself.-----It was a Law of a carnal Commandment, and yet was spiritual; the Law promised Life, but the Spirit only giveth Life; therefore it was to the Observers of it, (tho' not only by its own Virtue, but by Virtue of what it represented) a Law of the Spirit.---It was the Mini-

† Heb. ix. 9.

* Heb. ix. 10.

§ Rom. vii

|| Rom. vii. 10

† 2 Cor. iii. 6.

as y^e
Ministration of
th^e as it was
or cease p
shewd that all
min^{is}tration of Death
it promised
to y^e observers
it was y^e
Ministration of

stration of Death, and yet the *Ministration of Life*. As the *Law* was to die, (for so St. Paul words it above) or cease, it was the *Ministration of Death*, as it, also, was, because it shewed that all Mankind were under the Curse and Sentence of *Death*. But as it promised *Life* to the Observers of it, it was a *Ministration of Life*, for *Life* was intailed on the Observers of it; and in these different and seemingly opposite Views is the *Law* represented, both in the Old and New Testament: But a Bigot (and surely no Man better deserves that Title than Warburton, tho' he so frequently abuses others with it) can see Things only in one View, and hath not the Honesty to look at a Question on a side that seems not to favour his Opinion. ---But this makes the *Law*, he says, “ *essentially the same with the Gospel.” Why so? Bishop Bull says it was *Spiritualiter considerata erat ipsissimum Evangelium, nec de eâ hoc modo sumpta, Controversiam hic ullam movet Apostolus*†.

“ The *Law* had a *spiritual Sense*; But when “ and by whom discovered, the Apostle Paul informs us by calling that Sense, the Newness of “ Spirit, which he opposes to the Oldness of the “ Letter, i. e. the Letter of the Law||.” The Apostle compares the Obligation they were under to observe the *Law*, to that of a Husband over his Wife; the Husband being dead, the Wife is released, so the *Law* being dead, they were released from its Obligation, and henceforth were to serve God in *Newness of Spirit*, and not in the *Oldness of the Letter*; were entirely to discard the Types, and serve God in the *Spirit* of the *Law*, or according to its *spiritual Sense*, which was now the new Way of Worship: Hence Warburton

* Post. p. 159.

† Harm. Apost. Dif. Post. § 8. cap.

10. || Rom. vii. 6.

concludes

concludes the *spiritual Sense* was not discovered 'till *now*. Because the Time was now come of serving God in *the Spirit of the Law* without the *Letter*, therefore they did not know the *Law* had a *Spirit, Life, Sense* or *Meaning*, 'till now that it was *dead*, and was discarded as of no further Use.---“ The *Law* was a *Shadow*----not of a
 “ Body then to be seen, or understood, as our
 “ Adversaries imagine, but of a Body that was
 “ to come, and by its *Presence* explain the *Mean-*
 “ *ing* and *Reason* of the *Shadow*. For the *Jews*
 “ being, as the Apostle says, in *Bondage under*
 “ *the Elements of the World*, were as *Men shut*
 “ *up in Prison*, with their Faces kept turned
 “ from the *Light*, towards the whited Wall of
 “ Ceremonies, on which indeed they saw many
 “ Shadows, but *the Body* or *opposite Substance* at
 “ *their Backs*, to which they could not turn, they
 “ saw not*.” What Jargon is here! to use his
 Language, it is *the Quintessence of crude Nonsense*†, *extracted from a Shadow*.

--- *A Shadow of a Body not then to be seen.* E- Every body is seen when it casts a Shadow; it is the Interposition of the *Body*, intercepting the Light that makes the Shadow, and so the Body must be present; and this is the *Reason* of a Shadow, but as to its *Meaning*, I never before heard it had one. Every Child knows a Shadow to be a Shadow, and without bringing the *Body* to it, (if that were possible) to compare them, can tell the Shadow of a *Man*, from that of an *Ox*. The Apostle is not speaking || of their knowing or not knowing what the *Law* was, only he represents the Difference betwixt the *Types* and *Antitype*, (as for Instance betwixt the Satisfaction made by the

* Postscript, p. 160.
 Vol. 2. p. 358.

† Divine Legation, Part 2.
 || Col. ii. 17. Heb. viii. and x. 1.

Death of our Saviour, and the Imitation of it by the Death of a Brute) and makes one to the other no more than a Shadow is to a Body. But as there was so much Difference between them, the Reverse of *W--*'s Inference is by far the more likely to be true, that for that very Reason they knew the *Law* to be what it was, it being so easy to distinguish betwixt a *Substance* and *Nothing*. The Apostle's Comparison is *plain* and *beautiful*, but *Warburton*, like an unskilful Chymist has let the Metal go off in *Fume*, in endeavouring to refine it. The Apostle calls the *Law* a *Pattern*, *ὑποδείγμα*, and *Shadow of heavenly Things*; a *Shadow* in Respect of Dignity and Virtue; but a *Pattern* in Respect of Representation. So, I suppose, they might know a *Picture* to be but a *Picture*. But *they were as Men shut up in Prison, with their Faces kept turned from the Light to the Wall, and the Body, whose Shadow they were to see, at their Backs*. Then they must have stood in their own Light, and could have seen nothing but their *own Shadow*; so at last he will neither let them see the *Shadow* or the *Body*. The *Body* was behind them, and they had got a Crick in the Neck and could not turn their Heads to see it; and its *Shadow* could not come through them; so they could see neither one nor the other. How industriously does he talk Nonsense! I fancy by this Time the Reader is of my Mind, that whatever their Faces had, his Head has got a wrong Turn; and I am afraid it is out of any Man's Power to set it right again.

But let us proceed to the next Page, for I think we have had enough of this. He begins well---“ I shall in the last Place produce a Text

Law a pattern &
 row of heavenly
 things - a Shadow
 of dignity
 but a pattern
 of -
 imitation

“ or two from the Epistle to the *Hebrews*, *sufficient alone* to determine the Controversy between us*,” sounds the Trumpet before him for ten or a dozen Lines, and then produces *Heb. ii. 2.* to prove, “ that *the Sanctions of the Law* “ were of a temporal Kind ;” --- “ every Transgression and Disobedience *received* a just Recompense of Reward,” is what he lays the Stress upon. He has brought those Words before, to prove another of his Paradoxes, an *equal Providence*: That the Law assigned Punishments to their Transgressions, and such as were a just Recompense of their Crimes is certain; that every Crime was *actually* punished is not to be imagined, it doth not therefore prove an *equal Providence*. That there were no other Sanctions in the *Law*, but those of a temporal Kind, is not so much as hinted at in this Text. There are temporal Sanctions under the Gospel; the Magistrate is not to bear the Sword in vain, but to punish *evil Works*†. He that will not work, by *St. Paul's* Sentence, is not to be suffered to eat: But this doth not imply there are no other----- “ He,” the Apostle, “ goes on, verse the fifth, “ for *unto the Angels* has he not put in Subjection “ *the World to come, whereof we speak*; and this “ is as *express* a Declaration, 2, that the *Law* “ *taught no future State.*” Very express truly, when there is not one Word about a future State in it, nor one Word about teaching more or less. The Apostle is speaking of the World under the Gospel; and here lies the Force of his Argument: If Crimes under the *Law* given by Angels, were to be punished, *a fortiori*, Crimes under the Gospel, a *Law* given by God in Person, ought

* Postf. p. 161.

† Rom. xiii. 3, 4.

to be punished --- " If the Word spoken by Angels was stedfast --- how shall we escape --- for " unto the Angels has he not put in Subjection " the World to come, whereof we speak ;" and the Citations to prove, that *the World to come*, *he was speaking of*, was not put in Subjection to the Angels, but to the Son himself, shews that it is *this* World, and not the *next* he is speaking of; " Did'st set him over the Works of thy " Hands, v. 7. *now we see not yet all things put " under him*, v. 8." But let us suppose the World to come, here to be *eternal Life* --- " unto the Angels i. e. unto the Law, hath he not put in Subjection *eternal Life*." I suppose he would construe this, though I know not why, that God had given the Law Power over the *Life to come*, or Power to dispose of it; and then, that *the Law taught no future State*, will still remain to be proved. But first let him prove that the Text speaks of a future State, next, that *putting a future State in Subjection*, is Sense, and what the Sense of it is; and then shew us how his Consequence follows, that *the Law taught no future State*. He is above the dull way of shewing a Connection betwixt his Premises and Consequences; and if you will not take it as he puts it, why you are a *wretched Scribbler not yet come to your Elements**, blinded with the Mist of *Malice and Bigottry*†, and one of the *Legion of Bigots*‡: For such is the Language he bestows on those who dissent from him; Language very indecent in every Gentleman, especially in the Clergyman, however it might suit the Pettifogger; *quo semel est imbuta*, &c. " Thus far then, he says, we are got," but without gaining one Inch of Ground, for al-

* P. 133.

† P. 125.

‡ P. 123.

lowing what he can never prove, that the Text speaks of a future State, he is still no farther than the old Mistake, and has only proved that the Law could not *give* Life.

We are desired next to attend to the 14th and 15th Verses---“ The Devil is here said to have “ the *Power of Death*---therefore before Death “ can be abolished he must be destroyed ; but “ his Destruction is the Work of the *second Man*, “ ’till then, we infer from hence, that Death “ *reigned* under the Devil,” therefore the *Jews* did not know the Devil was to be destroyed by the *second Man*, and that Death was to be swallowed up in Victory. Where is the Connection between these two Propositions? If there be none, what Excuse can he make for repeating the same insipid Stuff over and over again, after it was pointed out to him, without the least Apology, or Attempt to justify himself? If by Death reigning, he meant *the Ignorance of a future State*, we are yet ignorant of a future State, for Death yet reigns, and will reign ’till the Day of Judgment, over all the Sons of *Adam*, but *Enoch* and *Elias*, our Lord, and those who *arose* with him, see 1 Cor. xv. 26. “ The last Enemy that shall be “ destroyed is Death;” ver. 54. “ When this Mortal shall have put on Immortality, then shall “ be brought to pass the saying that is written, “ *Death is swallowed up in Victory* ;” Consequently it is not yet conquered, and according to *Warburton*, we do not yet know it is to be conquered.

---“ But this is not all; we are *expressly* told, “ that the *Jews* all their Life-time were, through “ *Fear of Death*, subject to Bondage, which certainly can imply no other than, 3, That “ they had no future State to secure them from

“ *this Fear**.” It certainly cannot imply this, because it was too late to secure them from a *Fear* they had died in some Hundreds of Years before, or, deliver them from a *Bondage*, they had lived all their Life-time in---“ Christ took “ our Nature upon him to *deliver* them, who “ *Φοβω Θανάτου*, all their Life-time were subject “ to *Bondage*.” To *deliver* them, from what? ---The *Fear* of Death; then the Absurdity above follows. From *Death*? then the Text is nothing to his Purpose, because Christ’s Coming then is not to *deliver* us from the *Fear*, but *Power*, of *Death*. And though the *Jews* lived all their Life-time in the *Fear* of *Death*, there is no Ground to argue from thence, they did not know they should in God’s due Time be delivered from the *Dominion* of it. The *Bondage*, they and we are subject to, I take to be the *Bondage of Corruption*†; and then the Text construed, as it stands in the Original, runs thus ---“ To deliver them, who “ in the *Fear* of *Death* all their Life-time were “ subject to the *Bondage of Corruption*.” Every Man knows he is to die, but knows not when; so is his whole Life in constant *Fear* of it; and at *Death* is to undergo a Dissolution or *Corruption*; and this is what Christ came to deliver them and us from; so the Text no ways relates to the *Doctrine*, or Knowledge, of a future State. This is the *Bondage Adam*, and in him all his Children, were subjected to: But, without *Hope*? No; the Apostle says expressly, *The Creature*, *κτίσις*, *human Nature*, was subjected to *Vanity*, (a perishable Condition, *Rom. viii. 20. The Bondage of Corruption*, ver. 21.) in *Hope*, and earnestly expected the *Manifestation of the Sons of God*, which he

* Postscript p. 162.

† *Rom. viii. 21.*

makes equivalent to the *glorious Liberty* of the *Children of God* in ver. 21, and the *Redemption of the Body* in the 23d verse, which verse is extremely to my Purpose--“ And not only they, (the *Jews*) but ourselves also, which have the first “ *Fruits of the Spirit*, even we ourselves, groan “ *within ourselves, waiting for the Adoption, the “ Redemption of the Body.*” So *παρα υμεις*, every *Creature until now*, the *Time of Christianity*, and even *Christians also, travailed in Pain*, waiting for the *Adoption, the Redemption of the Body*, and had an *earnest Expectation* of the *Time* when they should be *manifested to be Sons of God*; but still *Death is the King of Terrors*, and though the *Eye of Faith* sees him spoiled of all his *Armour*, yet the *Flesh is to fall a Conquest to him*, and every *Man must dread a Stroak*, which is to pierce even to the dividing asunder *Soul and Body. The Spirit is willing, but the Flesh is the weak.*

And now can the Reader help standing amazed at the excessive *Vanity and Blindness* of this *Man*, when he points to his *three-fold Rope of Sand*--“ *See here then, for a Conclusion, the Principle “ of the Divine Legation, justified on the plainest “ and most consequential Reasoning of the holy “ Apostle*,*” and though (the *Bigots* malign him,) “ he hears the equitable and indignant Reader “ cry out, to him *sume Superbiam†.*” Take *Hellebore, Man*, it will do thee more good.

The remaining *Pages of the Postscript*, which conclude his *Pamphlet*, are spent on the *anonymous Examination* which he had taken a *final leave* of, under the decent *Title of a nameless Nothing*, but just before, at the *End of his Appendix*, nor have I any thing to do with the *Examination*,

* Postscript, p. 162.

† Ap. p. 150.

the Author having, *if Mr. Warburton has fairly cited him*, given the Question up*.

I shall now return to the *View* he has given us of the Argument, in support of the *Principle* of the *Divine Legation*, as far as Scripture is concerned. Page 102 of his *Remarks*, he repeats the same Stuff we have in the *Divine Legation*; That there is no mention of a future State, either in their *Story* or *Compositions*; triumphs upon it, abuses those, who think otherwise, calls them *System-Makers, who build † on religious Prejudices of no higher an Original than some Dutch or German System*; harangues away to the latter End of Page 105, then recites his Texts, which he would have thought to be *positive Declarations*, that there is no future State: With these I have something to do; the rest I look on as the Flourishes of a Stage Orator, or the Gasconades of a Prize Fighter--- His first Text is---“ He that goes down to the “ Grave shall come up no more,” (*Heb. shall not come up.*) Add the Context here, and let the Reader admire at our Gentleman’s Modesty, “ He shall return no more to *his House*, neither “ shall *his Place* know him any more.” This is just such another Authority, (bating the Disingenuity of citing but half a Sentence, with the Aggravation of its being *done a second time*) as that in the *Divine Legation*, Vol. II. Page 545; “ When “ a few Years come, then shall I go *the Way I* “ *shall not return*§ :” Which he gives as a Proof that *Job* thought the *Dissolution of the Body irrecoverable*; as if *Job* thought he was not to be raised to another Life, because he was sure he should not *return* to this. Strange Infatuation! his very Common Sense seems to fail him, every

* Warburton’s View of his Argument considered.

† P. 104. || Job vii. 9, 10. § Job xvi. 22.

Time he cites a Word of Scripture. It is almost incredible that any Man should argue *they were not to go from the Grave into the other World, because they were not to return from the Grave back into this*; and yet so reasons, *magno ingenii acumine doctissimus Warburtonus noster*. The Evidence truly is striking, and such as the Principle of the Divine Legation is all along supported on. Warburton refers to 2 Sam. xiv. 14. though he has not cited it. Allowing this Text to stand as it does in the *English*, it says no more, than that Death is appointed to all Men; yet we must suffer a Dissolution, when the Dust of our Bodies will be like Water spilt on the Ground, which cannot be gathered up again; the Woman is not talking of what God can or cannot do, nor could she mean that God who created *Water*, could not gather together its Parts from off the Ground. Every Body knows that Rain is Water exhaled from the Earth, gathered together in the Air, and flung down to the Earth again, so Water she knew *might be gathered up* again, because she saw it continually done; Man cannot gather up Water again, when it is spilt on the Ground, but surely no one ever thought that God could not. What then is this Comparison to his Purpose? Had he offered such Evidence to a Court, he would have been hissed out of it. One would have thought a Man bred to any Branch of the Law, should have understood the Nature of Evidence better; this looks as if he was as great a Bungler at Law, as he is in Divinity.

His next Text is *Psalms* vi. 5. That, *in Death there is no Remembrance of God, and in the Grave no one shall give him Thanks*---therefore the Dead shall not be raised---An admirable Conclusion! and what would make one laugh, were it not for the

for the shocking Blasphemy, in making the Holy Spirit positively declare there is no future State. I have sufficiently cleared the Text, and shewn the Psalmist meant the direct Reverse of what Warburton makes him say, and that he has in this very Psalm, expressed himself positively to the contrary*. His next Quotation from Solomon†, is another Instance of this Gentleman's Candour and Ingenuity. Solomon says, *the Dead know not any thing—neither have they any more a Portion for ever, in any thing done under the Sun*; our System-Hater leaves out half the Sentence, and makes the sacred Writer say, they are to have no Reward in the other World. So Isaiab, “|| The “ Grave does not ” (there is nothing for cannot) “ praise thee, Death does not celebrate thee; they “ that go down to the Pit do not trust on thy “ Truth,” therefore *they are not to be brought up out of the Pit*—Happy Expositor of Scripture! Any Body else would have concluded the very contrary; that they were for that very Reason to be raised up; and so it follows, “ The Living, “ the Living, he shall praise thee, as I do at “ this Day; the Father to the Children shall “ make known thy Truth;” which is saying as plainly as can be, that the Dead should be raised from Death, as Hezekiab himself had just been from the Jaws of Death, and should praise God, as he then did, and talk of the Mercies of God to others, as the Parent does to his Children here.

In the next Place *Jeremiah* is quoted to prove that the Dead are not, and in the following Page, “ the People in *Jeremiah* say, that *those who are “ Dead are not.*” The Words referred to are, *Our Fathers have sinned and are not*§, which are

* *Essay* on Gen. iii. p. 115.

† *Eccles.* ix. 5.

|| *Cap.* xxxviii. 18.

§ *Lam.* v. 7.

the Words of the *Prophet*; but he seems a little ashamed of making a *Prophet* deny a future State, so says, *the People in Jeremiah*; but this is not *clean Conveyance*; the Fraud lays too open; the People do not speak the Words; nor does the *Prophet* say *the Dead are not*; his Words are--“our Fathers have sinned *and are not*.” Are not, what? Are not living surely; it is a common Phrase for *being dead*. But suppose the *Prophet* had said, *the Dead are not*, would it have implied that he thought they were *annihilated*, that they were not to be raised again? or only that they were gone, were not living, which? Next Time he forges an Authority, let him make it speak to the Purpose, or else he will be called both *Knave* and *Fool*. *Moses*, I think, is allowed to have known there was another World, and yet he says *Enoch* was not*. It is pity the Gentleman don't get a *Concordance*, and compare one Text with another; he could never blunder in this Manner if he did.

On such Evidenne as this, on such Reasoning, is the Foundation of this Tower of *Babel* laid. *Striking Proof, and scarce to be resisted by any Party or Profession but the System-Makers†*. Hear how the Orator harangues upon it--“Here, therefore, let me admonish certain Dealers in Systems, for once to suspend their *Trade*, and attend a Moment to the Arguments they write against---The Public will now expect that they directly apply themselves to the Refutation of these Arguments; which being founded on no System, proceed in a different Manner||.” In this he triumphs with his usual Vivacity and Success. Here I am at a Loss, as Things are so equally Bal-

* Gen. v. 24. † Rem. p. 102. || Rem. p. 106, 107.

lanced, to know which is at Fault, his Head or Heart, but no Matter, they are both past my mending*. Warburton goes on to tell his Reader what he has done from the *New Testament* in support of *this momentous Truth*, how strongly he has proved it from thence, how admirably it agrees with the *Articles* and *Homilies* of the Church of *England*, and so forth; but brings no fresh Proof, and so I must refer the Reader to the Answer I have already given to what he has offered on this Head; but had I not met with so many Instances of his utter Disregard to Truth, and of his consummate Effrontery, I should have been surpris'd at his venturing even to mention the Article, much more to hear him cry out, "I shew from the Words of the *seventh Article of Religion*, that it is the Opinion *of our excellent Church likewise.*" Never was any Doctrine so *directly*, so *positively*, and so *strongly* condemned as is this *Paradox* of Warburton's, in the *Articles* and *Homilies*: Take this single Sentence out of the second Homily on *Faith*; *Although they were not named Christian Men, yet was it a Christian Faith they had; for they looked for all the Benefits of God the Father, through the Merits of his Son Jesus Christ, as we do now, and in Effect they and we be all one.* The Church asserts this of those, whose Faith St. Paul speaks of in the xith of *Hebrews*, which takes in the whole Body of the *Jews*, who by *Faith* passed through the *Red Sea*, &c. ver. 28, 29, 30. How miserably he shuffles in endeavouring to evade this Article, the Reader may see p. 142. of my *Essay on Gen. iii.*†.

I shall now proceed to the Consideration of another of his *Paradoxes*, an *equal Providence*,

* See Appendix p. 138.

† Warburton's Notions of an equal Providence disproved.
which

which he has mistaken from the Bible. He says, he has read his Bible; but how little he understands it, every Citation he makes from it shews. He says he believes *it* too: A Man that can make Liars of the Prophets, make them assert a downright Falshood, must be disposed to believe them, doubtless. It would be *ad hominem*, if I were to argue that, if they did assert an *equal Providence*, they may be mistaken, as well as in what they say about a future State: How would he answer me?---But they assert no such Thing. That God did then, does now, nay, and always did, frequently interpose in the Protection of Good Men, and in Judgments on the Bad, hardly wants a Proof; every Part of the Bible contains Denunciations of the divine Wrath against the Wicked, and Promises of Mercy to the Good: But that Good Men should be the most Happy here, and should live the longest Lives, and the Wicked the reverse, is no where asserted in Scripture, that I know of. We meet with Promises in the *Law*, that they should go in and possess that good Land of *Canaan*--That their Days should be long in it--That they should enjoy great Plenty in it, so long as they kept the Commandments of God, and that, when they were put in Possession of it, national Blessings did attend a national Repentance; and their Prosperity and Zeal for Religion go hand in hand together, is plain from their whole History; but that the best Men were always the happiest and longest Livers, there are many Instances to disprove; it was not promised, not intended that they should. The Promises of Length of Days, and of Prosperity in *Canaan*, were made to the *Body Politic*, to the *People*: See, says *Moses*, *I have set before thee, this Day, Life and Good, and Death and Evil; in*
G *that*

that I command thee this Day to love the Lord thy God---that thou mayest live and multiply; and the Lord thy God shall bless thee in the Land whither thou goest to possess it. But if thine Heart turn away---I denounce unto you this Day, that ye shall surely perish, and that ye shall not prolong your Days upon the Land*, &c. Here the Reward of their Obedience is a long Possession of Canaan, and the Punishment of their Disobedience Expulsion from it: and this is repeated over and over again; and *Length of Days in Canaan* made the Sanction of their Obedience in almost every Chap. of *Deuteronomy*, and elsewhere. But to whom is this Length of Days promised? Not to the Individuals, to each Man, but to *Israel*, to the People of God; the Words are directed to the whole Body, that they, *as the Church of God*, should be kept in Possession of it, that the Blessing of God should attend them, *as a Nation*, for their Obedience. Moses went and spoke these Words to all Israel--Hear, O Israel--and *Deut. xxvi. 18. The Lord hath avouched thee this Day to be his peculiar People*. Therefore the Promises are made to his peculiar People, and are a public Declaration, that perpetual Happiness should follow perpetual Obedience--That the obedient Part of the Church of God should be kept in perpetual Possession of a Land of Rest, and the Disobedient be rejected. This is the extraordinary Providence over the Jews, as the Church of God, which Warburton hath mistaken for an equal Providence, and these are the Rewards which he has mistaken for temporal Rewards, suited to the Merits of each particular Person, and which he supposed promised Length of Days to good Men, in this World; and that they had

* Deut. xxx. 15---18.

no higher Sense of Religion than brute Creatures who eat and drink, and lay down to Rest. The *Jews* were under the *typical State*, and most of the Transactions betwixt God and them, (that are recorded for our Use) passed in that Style, Language, or Dress; which has made our Gentleman suppose they had no future Hopes, and that they rested in the outward Figure, Expression, or Metaphor; and then run away with the Notion that they were not capable of understanding a metaphorical Expression, or typical Action: And the Joke of it is, he supposes they did not understand the Types, and figurative Expressions in the *Law*; because they were ordered to observe the *one*, and read the *other*; whereas, for that very reason, one would suppose they did understand them; it being so highly ridiculous to imagine that God would talk to them in a Language they did not understand.

The Promise of *Canaan*, and of *Length of Days*, and *Blessings in it*, have a *double Sense*, and in the *Letter* regarded this World; but the *spiritual* Sense was also obvious enough, and could hardly escape them. The Original Grant of this Country was made to *Abraham*, repeated to *Isaac*, and confirmed to *Jacob*, on his going down into *Egypt*; together with the Promise of *Canaan*, the high Honour of being Progenitors of Christ, according to the Flesh, is entailed on them and their Seed. That by the Blessing which was to come from the Seed of *Abraham*, through their Loins, on all Mankind, was meant the Redemption of Mankind by Christ Jesus (a Circumstantial Account of which was given them in the Offering up of *Isaac*) is not to be disputed; that they knew it, is also certain, if they understood their own Language. The Patriarchs knew it;

they were Prophets, and the *Jews*, who received the Law from *Moses*, were but four Removes from the Patriarchs, and their immediate Fathers had doubtless many of them conversed with them; and these Things were of such Consequence, and the Prospect too flattering not to be often the Subject of Conversation: And, were there any Obscurity in the Account that is left us in Writing of these Things, they who were immediately concerned in them, and who had Prophets to converse with, cannot be supposed ignorant of their Intent. That *Canaan**, which signifies that which is given in Exchange in Merchandising, was a Type of the Land of eternal Rest, the Exchange of their Labours here; that it was such a Type, and the Possession of it an Earnest, a Pledge, of entering into Heaven, is plain from the New Testament, By Faith Abraham sojourned in the Land of Promise, as in a strange Land†, i. e. this Land was by Faith to him the Land of Promise, or the new Earth. That it was sufficiently explained to him in this View, when first promised to him and his Seed, appears from the Account, consequently was so understood by the Patriarch, and in this Light represented to his Children; and in this View, Abraham, Isaac and Jacob were buried in it, and Joseph and the Rest of the Patriarchs ordered their Bones to be carried up out of Egypt, and buried in it likewise; expressing typically, their Hopes of their Bodies being received into Heaven, when the Church of God shall be delivered from *MetZerIM* their Affliction, and rescued out of the Hands of *PHaRAoH* Him, who made us naked to our Shame. The Body of the *Jews*

an Signify
which is given
change in
handing
of y^e Land of
all Rest the
ange of y^e
was here

ach. means
he made us
to our Shame

* כנע M. de Cal. Humilitas, Mercatura. To expose to sale.
† Heb. xi. 9. § מצרים the Name of Egypt. || This is the
Meaning of the Heb. Word as appears from Ex. xxxii 25 Aaron
bad פלע made them naked to their Shame.

who believed in God, and had been instructed in the Necessity and Hopes of a Redeemer by their *Patriarchs, Prophets, and standing Church-Service*, knew readily the Meaning of these Things before they came out of *Egypt*; if not, could not but know it presently after, from the written Account in *Genesis*, which was now put into their Hands: and hence we gather the true Character of this People and their *Law-giver*; he, a Prophet, descended from Prophets; one so full of the Hopes of an happy Immortality, and so well apprized of the Nature of Christ's Kingdom, (long before he entered on his prophetic Office) that *he esteemed the Reproach of Christ greater Riches than the Treasures of Egypt*. Such was the *Jewish Law-giver*, and the People, the People of God; the only Worshippers of the true God; the Children of the Patriarchs, and of the Promises of God; Men too proud of the Honour of transmitting down the *holy Seed, in whom all the Nations of the Earth were to be blessed*; and it is much if they alone knew not what he was to come for. The Patriarchs, *Abraham, Isaac, and Jacob*, had Places for divine Service; had their Oracles, Altars, and sacred Groves, standing Representations, Sacrifices, consecrated Garments, and almost every thing in the *Law* we find occasionally to have been in use among them*. *Rebekah*† went to enquire of Jehovah, and Jehovah said unto her, which shews *Isaac* had an Oracle, "*Rebekah*|| took the Raiment HoMeD "of Desire of her eldest Son *Esau*." §HoMeD to desire is the Word all along used for the Things consecrated to divine Service. *Jacob* on his return from *Syria*, set up a *standing Representation of Stone*,

* See *Glory and Gravity*, p. 136. † Gen. xxv. 22.

|| Gen. xxvii. 15.

§ 727 HoMeD.

and consecrated it with Oil, and called it the *House of God**. It cannot be supposed that, when *Jacob* went down into *Egypt*, and *Joseph* was Ruler there, they had no Place for divine Service, or Form of Worship; doubtless he carried his Oracle, and the other Furniture of divine Worship, which had been used by him and his Fathers, down with him into *Egypt*, and that they were set up there with a Grandeur suitable to their Zeal for Religion; and it is more than probable they had a Temple there, by the Expression---*I have not dwelt in a House, since the Time that I brought the Children of Israel out of Egypt, but have walked in a Tent, and in a Tabernacle*. They had an *Ark* and *Cherubim* before *Moses* made his in the Wilderness, which they must therefore have brought with them out of *Egypt*. See *Exod.* xxiii. 6. "*Moses took the Tabernacle, and pitched it without the Camp---and called it the Tabernacle of the Congregation.*" *Moses's Tabernacle* and Furniture were not then made, as appears by the following Chapters. Accordingly, we find there were two *Arks* and *Cherubim* many Years after this. An *Ark* and *Cherubim* were taken by the *Philistines*, who delivered them up to the Men of *Bethshemesh*, from whence they were fetched by the Inhabitants of *Kirjath-jearim*, in the Beginning of *Samuel's* Administration, and there they remained 'till *David* fetched them away twenty Years afterwards; and yet *Saul* had an *Ark* also; "and *Saul* said unto *Abijah*, Bring hither the *Ark of God*†." The Note that follows is wrong translated; it should have been *for there was an Ark of God, at that Time, and of the Children of Israel: That made by Moses, by*

* *Gen.* xxxv. 15 and *Cap.* xxviii. 22. † *1 Sam.* xiv. 18.

divine Appointment, is called *God's Ark*, and that which they had before, is called *the Children of Israel's*; though both of them were, what they are both called, *Arks of God*, as they had the *Cherubim*, which represented the *Elahim*, upon them. This Digression is to shew that the *Jews* were not Strangers to the Designs of Providence, or like Children at their first going to School, when the *Law* was renewed to them on their Deliverance out of *Egypt*, as *Warburton* makes them; but Men who knew there was a God, and another World, and who had Sense enough to understand the Meaning of a Metaphor. But whether they knew, or not, that *Canaan* was but a Pledge, an Earnest of Heaven, yet *Warburton's* Conclusion fails, that *Temporal Rewards*, *Length of Days*, and so forth, under an *equal Providence*, were the Sanction of their Obedience, no such Thing having been promised or intended them; the Length or Number of Days being the long Continuance of the People of *Israel* in the Land of *Canaan*, not of the Lives of Individuals, and is called an *everlasting Possession*. Take it in this View, and the inclusive Promise of Heaven to the *Israel* of God, under that of the Possession of *Canaan*, to Believers on Earth, the Continuance of which should be as durable as their Faith and Obedience, lays much more obvious and plain, and is widely different from temporal Rewards, proportioned to the Merits of each particular Man by an *equal Providence*; which is a Dream of our Gentleman's, that has no Foundation in Scripture. The *Jews* were under an *extraordinary*, but not under an *equal*, Providence. *Warburton* confounds these throughout his Argument; calls those *Infidels* who deny an *equal Providence* was administered to the *Jews*, which, poor Man!

he

he has been endeavouring to convince the *Deist* of, in the *Simplicity* of his Heart*; and wishes for the Honour of *Revelation*, that, if this be contested, it were to be done by the professed Enemies of it, that he might *expose* their *Prevai- cation* without much *Regret*. Truly he treats People with great *Tendernefs and Decency*; and it is with *Concern* and *Regret* he exposes the Errors of others.

He begins his Dissertation on this Subject, Section iv. p. 419. Book V. of the *Divine Le- gation*. His Reasoning on it is so trifling, that it is not worth while to consider it by Particulars. *He goes on a wrong Hypothesis; he uses weak Argu- ments; and he is confused and inconsistent in his Assertions*; and the contrary appears from those very Authors whose Words he brings to prove it. First,

Solomon, “ All Things come alike to all; “ there is one Event to the Righteous, and to “ the Wicked,† &c.” The *Psalmist* bears his Testimony to the same *Œconomy*; “ I saw the “ Prosperity of the Wicked --- they are not in “ Trouble as other Men, neither are they “ plagued like other Men||.” And he found not out the Reason of it, till he went into the Sanctuary of God, then he understood § that their latter End was to be miserable, but not in this Life; that would contradict all that goes before. Besides, this Life is not the *latter End* of Man; God himself also declares against an *e- qual Providence* by the Prophet *Isaiab*, “ The “ Righteous perishes, and no Man layeth it to “ Heart; and merciful Men are taken away, “ none considering that the Righteous is taken

* Exam. p. 173.

|| Psalm lxxiii. 3. 5.

† Eccles. ix. 1.

§ Psalm lxxiii. 17.

“ away

“ away from the Evil to come*.” It was so far from God’s Design to give Good Men their Reward in this World, that he took them out of it out of pure Mercy, that they might not be miserable here ; whereas they ought to have been happy in a long Life here, had the Sanctions of their Obedience been temporal Rewards. *Micah*, who was Cotemporary with *Isaiah*, confirms the same Truth. --- “ Hear, I pray you, “ O Heads of *Jacob*, --- who hate the Good and “ love the Evil, who pluck off their Skin from “ off them, and their Flesh from off their Bones†.” How did these poor Creatures enjoy the Benefits of an *equal Providence*? We are told, That *Isaiah* was sawn asunder by wicked *Manasseh*; that *Manasseh* filled *Jerusalem* with Blood, not of those who did, but of those surely who would not, conform to his wicked Counsels, and his Idolatry. Where was the equal Providence, when the Prophets were slain, as we read they were, by the *Jews*? “ They have forsaken thy “ Covenant, thrown down thine Altar, and slain “ thy Prophets with the Sword, and I, even I “ only, am left§,” says *Elijah*. But, says our Gentleman, *when the sacred Writers speak of the Inequality of Providence ---- they sometimes mean that State of it among their Pagan Neighbours, and not in Judæa; as particularly in the Book of Psalms and Ecclesiastes. Isaiah and Micah both speak of their own Country; Micah directs himself to the Princes of Israel; and there is not the least Hint in Ecclesiastes or the Psalms, that they speak of the Pagans. The Righteous, and the Wicked; he that sacrifices, and he that sacrifices not; the Clean and the Unclean, the*

* *Isaiah* lvii. 1. † *Mic.* iii. 1, 2, 3. § *1 Kings* xix. 10.

Good and the Bad, are not the Heathens surely? They were not righteous, clean, wise, or good. St. Paul, Rom. iii. makes several Citations out of the Psalms, Proverbs, and Isaiah; then adds this Note, ver. 19. Now we know that whatsoever Things the Law saith, it saith to them that are under the Law; so this ridiculous Evasion is entirely cut off; and the Testimony of Solomon in the very Midst of this Theocracy is as strong a Proof that the Jews were not under an equal Providence, as if it had been wrote on purpose. The Wicked are often miserable in this World, but not always; but in the Day of Judgment they cannot escape: then the Weeds which cannot now be plucked up, lest the Corn be damaged, will be picked out and cast into the Fire; but from the Nature of Virtue, of Society, and from the interwoven Interests of Good and Bad Men, such a Discrimination cannot be made at present.

J O B.

HAVING rejected his idle Whim about an *equal Providence*, and shewn from whence his Error had its Rise, his chief Support of *no future State in the Law of Moses*, as also his main Argument for the late Date of the Book of *Job*, falls with it. He says, The Subject of this Book, (*an equal or unequal Providence*) could never have been Matter of Dispute in any Place out of the Land of *Judea**, nor there neither in any Period of the *Jewish Nation*, 'till their Return from their Captivity; and thinks his *Reason decisive*, the Administration of Providence having been *confessedly*

* Divine Legation, Book IV. p. 501.

unequal in all other Countries, and *equal* in this, 'till now: But that he is mistaken we have just seen, Prosperity and Adversity having happened to Good and Bad Men indiscriminately among the *Jews*, as well as elsewhere; consequently he has neither suited the *Time*, nor *Subject* of this Book: Not the *Time*; for the *Ways of Providence* were always the Subject of Enquiry: Not the *Subject*; for the *Jews* did not want their Minds quieted on the *Administration* of Providence over them now becoming *unequal*, it having always been so. The *Expressions**, which he brings to prove the Book wrote under the *Law*, such as *Receive, I pray thee, the Law from his Mouth--The Secret of God was upon my Tabernacle*, and the like, are no Proof, since the *Law of Moses* was but a *Re-institution*, and other Nations, as well as the *Jews*, had their *Tabernacles*, in which the *divine Presence* resided: That they were not the only People who had received a *Law from the Mouth of God*, wants no proving. The *Allusions to the miraculous History of the Jews*, which Warburton supposes the Author makes with *set Purpose and Design*, are as little to the Purpose---“*Which commandeth the Sun, and it riseth not†*”, he makes stopping the Sun's Course by *Joshua*; but the Word for *Sun* here is *HaReS* חַרֵּס, which signifies the Solar Fire, which comes not forth as the *Shemesh*, or Light, does; and *sealing up the Stars*, is not taking away their Light, but fixing their Places and supporting them in giving Light, as Things *sealed up* are kept and preserved; and it is evident from the Context, that *Job* is speaking of God's Power, shewn in the *stated Laws* of Nature. So also, *he divideth the Sea with his Power*,

* Div. Leg. p. 494. † Job ix. 7. Div. Leg. p. 495.

and by his Understanding he smiteth through the Proud*; which he supposes to be an Allusion to the Destruction of Pharaob and his Host in the Red Sea; refers to the Power and Wisdom of God shewn in the Method by which the Sea is kept within its Bounds. The Words are wrong translated; but that they refer to some *stated Law* of Nature is plain from *Jeremiab*, "Thus saith the Lord, which giveth the Sun for a Light by Day
 " --- which ReGiNG רָגַע the Sea when the Waves
 " thereof roared--- If these Ordinances depart
 " from before me, &c." Whatever is meant by רָגַע the Sea, it is no transient Act, but some continued Exertion of Power. It is an Ordinance by which the Power and Wisdom of God now appear. The Word is translated, by *Marius de Calassio*, a *Moment*, *Tempus brevissimum*, *Rest*, *Quiet*, and, also, to *cut*, *divide asunder*, *pierce through*, for which last Sense there is no Authority. It signifies to *rest*, or *pause*, as *Isaiab xxxiv.*
 14. *The Shrick-Owl also shall rest there, and find for herself a Place of Rest*; so it is a *Pause*, a *Stop*, a *Moment* in Time. MeHeTZ מַחֲזִיק, rendered in this Passage of *Job*, he smiteth through, signifies to *subdue*, *beat down*, *bring and keep under Subjection*, as is plain to any one, who will take a Concordance†, and examine the Places the Word occurs in. Then---He quieted the Sea with his Power, and by his Understanding he keepeth the Deep in Subjection, will refer to the Power of God, by which the Sea and the Deep, that once triumphed over the whole Earth, were brought under Rule, and are still kept within Bounds, which they can never pass over to cover the Earth again. What he cites *Job xv. 17, 18* for, I can-

* *Job xxvi. 12.* § *Jer. xxxi. 35.* † See 2 *Sam. xxii. 39.*

not tell, unless it be to shew that he cannot cite a Text of Scripture in its true Sense*. *Eliphaz* says, he would shew *Job* what he had had from Tradition, and which was confirmed by his own Observation---*which wise Men have told me from their Fathers, and have not hid it, unto whom the Earth was given, and no Stranger passed among them,* "a Circumstance agreeing to no People," he says, "whatsoever, but the *Israelites* settled "in *Canaan*;" whereas it is a Circumstance that agrees to almost any People, but them; they having a mixed *Multitude* with them, and great Numbers of *Strangers* among them; see *Joshua*, viii. 35. &c. *Eliphaz* designs to give a Credit to what he says, by making it agreeable to ancient Tradition, and so runs it up as high as those to whom the *Earth* was given, viz. the Sons of *Noah* and their immediate Descendants; to these the *Earth* was given, and among these there was no *Stranger* to corrupt them. But *Job* is charged with taking the Cloathing of the Poor for a Pledge, and makes it, himself, one of the greatest Crimes; therefore *this Book must be wrote by one studied in the Law of Moses*†. Why, can this Man be so weak, as to think they had no Laws to regulate their Behaviour before *Moses's* Time? Why might not taking the poor Man's Raiment for a Pledge, be prohibited by God before, as well as at, the Renewal of the Law? This he calls clear Evidence|| of the Book of *Job* being written under the Law. It might be writ by *Moses*, or any other Prophet under the Law, for aught I know; but he has by no Means proved it. But, let the Book be wrote when it will, *Job* lived very early, and I presume it will be allowed, that the

* Div. Leg. p. 496. † p. 496. || p. 499.

Sentences put into his Mouth were agreeable to his Sentiments; that what he is made to speak, is for Sum and Substance what he *thought*; and then they may make a Tragi-Comedy, or what they please, of the Book, and suppose it wrote as late as they will. I meet with some Texts in *Job*, which, as I understand them, contain a Knowledge, it seems, too wonderful for those Days, and destroy a great deal *Warburton* has been labouring to build up. Let him see to that: I shall lay them before the Reader, and, 'till I see reason to the contrary, endeavour to defend the Construction.

The first Text I shall mention is *Job* xiv. 13, 14, 15. which the learned and Right Reverend Bishop of *Salisbury* has demonstrably shewn to relate to a future State---“O that thou wouldst hide me in
“the Grave, that thou wouldst keep me secret,
“until thy Wrath be past; *thou hast appointed*
“me a set time, and *wilt* remember me. If a
“Man die, *he shall* live; all the Days of my *War-*
“fare will I wait, till my Change come. Thou
“wilt call and I will answer thee; thou *wilt have*
“a Desire to the Work of thine Hands.” To this our Gentleman opposes a *most express Declaration* of *Job* to the contrary*. “Now I shall
“sleep in the Dust, and thou shalt seek me in
“the Morning, *but I shall not be*†.” *Job* wishes to be dead, and says, when he should sleep in the Dust, that if *diligently* sought after (for that is the meaning of *seeking in the Morning*) *he should not be*; so should be out of the Reach of those Torments he then endured: This our Gentleman makes a Denial of a future State:---But we have laughed at him before for this.

* Div. Leg. p. 511.

† Job vii. 21.

Chapter xvi. the 19th and following Verses, *Job* makes a glorious Confession of his Faith, and speaks in the very Language of the New Testament; ---- "Behold my Witness is in Heaven, and my Record on high. *My Orator, my Friend, to God* mine Eye poureth out Tears; *for there is an Advocate for Man with God; even a Son of Man for his Friend.*" This is a literal Translation of the Words, and therefore I shall leave it to take its own Fate.

Chapter xvii. Verse 15, 16, is another full positive Declaration of a future State; and I am surprised how it escaped the Translators ----

"Where is now my Hope? As for my Hope, *Who will shew it me?* *כרי שאור*. The Pillars of Death, *תהרונה* § shall come down, and lay in the Dust together." This he calls his Hope

* Mar. de Cal. *ICoH* יכח. arguit, redarguit, corripuit, reprehendit, judicavit, refellit, contradixit, disputavit. *Arguo*, in Latin, takes in the full Sense of the Word, *Littleton*, to argue, debate, prove, reprove, blame, accuse, object, convince, &c. It is the Office of a Counsel, to plead for and against; and accordingly the Word is used with a different Præposition, with *GNaL* על, or *Beth* ב, to plead against; and *Lamed* ל, to plead for. *Isaiab* xi. 4. is the Parallel of the Text before us; "With Righteousness shall he judge the poor, and reprove (Marg. argue) with Equity for the Meek of the Earth." i. e. He shall plead for them, or be their Advocate. And *Isaiab* ii. 4. *Micah* iv. 3. are to be understood in the same Sense; That he will be an Advocate to many Nations, plead for and between them, and make Peace; as an Arbitrator who is Counsel on both Sides.

† *בר* Mar. de Cal. *Linum*, Mendacium, Vestis aut Ramus. It is a Pole; such as *Flax-Stalks*, in Shape and Length, like those they supported their Tents with, or Staves which they carried the *Ark* by; a Lie, an occasional Support; and *לברו* alone, a Pole by itself, a single Pole; as *Flax* and *Hemp* grow.

§ Third Person Plural, feminine, from *רדד* to come down.

and

and Confidence, and wishes to see it. This is swallowing Death up in Victory.

Chapter xix. Verse 25. I gave a literal Construction of this famous Text, *Essay* p. 112, which has so long exercised the Pens of Friends and Foes, from Mr. *Hutchinson*: But one Sentence escaped him, and which I did not then know the Meaning of: But I shall now lay it before the Reader.

“ I know that my Redeemer is Life, and that
 “ in the latter Day he shall arise in Dust†. Et
 “ postquam pellem meam contriverint hanc, I
 “ shall see God made of Flesh as I am, whom I
 “ shall see to myself, and my Eyes shall behold
 “ him, and he shall be no Stranger*. My Heart’s
 “ Desires shall be compleated.” --- *Postquam pel-*
lem contriverint hanc; or, as it is in the *English*
 --- and though after my Skin Worms destroy this
 Body, is no Translation of the Original; the Jews
 have made two Roots of one Word here used,
 on Purpose to evade this Text, for there is no
 other the Word occurs in, which is of any Con-
 sequence. IKoPH קפ, they make to go round, sur-
 round, a Circuit, Compass, and so on, which is the true
 Sense of the Word; and NuKoPH קנפ, which they
 would make another Root, is construed, a Rent, to
 cut down, to shake, to kill; so they have given
 it a different Sense in four of the five Places, the
 Word occurs in. We must examine the Places.

Isaiah iii. 24. “ Instead of a Girdle, a Rent.”
 The Sense is much better suited --- “ instead of
 “ a Girdle, a Girding,” of a Rope, or Sack-
 cloth.

Chapter x. Verse 34. “ The Compass, or Cir-
 “ cuit, of his thick Woods shall fall by Iron, and
 “ Libanon by the Axe.”

† i. e. in a human Body, which is made of Dust.

* But a Friend, a Relation, and, as such, a Redeemer.

Chapter xvii. Verse 6. and xxiv. 13. The Idea is evidently varied ----- "Yet gleaning Grapes shall be left in it, *as the Shaking*, (it should here have been ---- *as at the Gleaning*, "going over, round about, and looking every Way over) the Olive-tree, two or three Berries, &c." -- "When thus it shall be in the Midst of the Land among the People, there shall be as the Gleaning of an Olive-tree, as the Gleaning of Grapes, when the Vintage is done;" that is, There shall be a very few left: The Crop shall be gathered, the Majority destroy'd, and a few, a Gleaning only left. The Comparison is beautiful and just, and *לך* the going over, and every where about the Tree, is a very expressive Word; and these Places fix the Sense of it. *Shaking* an Olive-tree cannot be the true Meaning; the Fruit would be spoiled, if shaken down; besides, the Comparison is not taken from gathering, but gleaning, when the Crop is gone.

Chapter xxix. Verse 1. "Add Year to Year, *Let them kill Sacrifices.*" And in the Margin, "*Heb. Cutt off the Heads.*" Where is the Connection or Sense here? The Words are, *חַנּוּךְ חַנּוּךְ*. Mar. de Cal. *Tempus statutum*. It is a Circle, a going round, such a Circuit as the Earth describes; and here --- "add Year to Year, let the Time run round, yet will I distress Ariel." And in the Text before us --- "And hereafter, a Skin such as mine *חַנּוּךְ* enclose, or go round him, and I shall see God made of my *Flesh*." *חַנּוּךְ* is used in the same Sense a Verse or two above, as well as in the other Places referred to before * --- Verse 22. "Why do ye persecute me like God, and ye that

* Essay on Gen. iii. p. 112. from Mr. Hutchinson's Remarks.

"are my *Flesh*, (or *Flesh as I am*) are not satisfied." I am sensible many Writers, and one of the best this Age has produced, have given a quite different Turn to this Passage; but this is a literal grammatical Construction of the Words; and I am persuaded that if this should fall into his *Lordship's* Hands, or the Hands of any other Man of Sense, who have Regard for Religion, they will not be displeased at seeing so clear, so plain a Testimony of the Incarnation of our Redeemer from one who lived too early to have any Information from the *Hebrews*, or the *Law of Moses*, and must therefore have had his Information elsewhere; and others might, and doubtless had, the same Information the same Way he had his. This leads us to think, that the Knowledge of Christianity was once universal, as well as the *Law of Ceremonies*; which will answer several Questions Unbelievers have puzzled themselves and others with.

----- But all this is unaccountable to Mr. Warburton's *Faculties of Understanding**. I can't help it. Scripture is not his Province, and I question whether he has cited a single Text, through his whole voluminous Performance, in its true Sense.

Chapter xxvi. Verse 5, 6. "Afford us another Proof of their Knowledge of a future State in those early Days."

הרפאים יחוללו מתחת מים ושנניהם,
Translated, *Dead Things are formed from under the Waters, and the Inhabitants thereof.*

הרפאים, is, *The Dead*, dead Persons; and is the opposite to מתים *Mortals*, Persons who are to die. רפא, signifies to *heal*, *repair*, and

* Div. Legation, p. 346.

is applied to rebuilding with the old Materials, so expresses that the Dead were to be raised
 מְתֵי־מָוֶת *Mortales* Those who are to die; דְּפִנִּים
Reparabiles, Those who are to be *repaired, rebuilt*.

“ The Dead in the Sea, those that rest in it,
 “ shall be formed (or new made) Hell (the
 “ Grave) is naked before him, and Destruction
 “ has no Covering.” So nothing to avert the
 Strok, or defend themselves from the Con-
 queror, How near is this to that in the *Revela-*
tion. “ The Sea gave up the Dead which were
 “ in it; and Death and Hell (the Grave) deli-
 “ vered up the Dead that were in them ---- and
 “ Death and Hell were cast into the Lake of
 “ Fire†.” And so *Destruction* itself destroy’d.

I shall offer another Passage from

Chapter xxx. Verse 23, 24. ---- “ But I
 “ know that Death תִּשְׁבֵּנִי *will give me up*, and
 “ the House appointed for all Living. Surely
 “ He will not exert his Hand against the Grave,
 “ but in their Destruction will call for them.”
 שׁוּב, is, *to return*, in *Hiphil* דִּשְׁבֵּנִי, is, *to cause*
to return, or bring back again. Job complains
 in the preceding Verse, that his Substance
 dissolved, and his Body wasted away, but com-
 forts himself with the Assurance of returning to
 Life, and the Prospect of the Ease he should
 enjoy in the Grave; being convinced that God
 would not exert his Hand against the Grave to
 make Men miserable there, as he was now; but
 would in his due Time call Men from the Place
 of Destruction,

Chapter x. Verse 8. “ Remember now that
 “ thou hast made me as Clay; and that thou
 “ wilt bring me to Dust again* ---- Thou hast

† Rev. xx. 13, 14.

* Here is nothing to make
 the Sentence interrogative, as the *English* does.

“cloathed me with Skin and Flesh, and fenced
 “me with Bones and Sinews. *Lives and Mercy*
 “hast thou made with me.” *i. e.* a Covenant of
 Life and Mercy. What was the *Life and Mercy*
 which God had made or prepared for him. Not
Animal Life, that is before described; that it was
 to end, is also mentioned in the very Words of
 the first Sentence. *Thou wilt make me return to*
Dust. Besides, חַיִּים is, *Lives*, Immortality.
 He mentions his Formation by God, that he was
 fashioned out of Clay, as a Potter’s Vessel. He
 acknowledges the Sentence of Death on Man,
 and then says, “*Life and Mercy חַיִּים* hast thou
 “prepared for me.” The *Life and Mercy* is e-
 vidently something that is to succeed this Life.
Elibu explains this *Life and Mercy* God hath
 prepared for Man; and *enlarges* on the Means
 God makes Use of to qualify Men for them. And
 I put these two Passages and another that follows,
 together, as relative to each other.

Chapter xxxiii. Verse 15, *et seq.* “In a Dream,
 “in a Vision of the Night, when deep Sleep
 “falleth upon Men, in Slumberings upon the
 “Bed: Then he openeth the Ears of Men, or
 “reveals himself to them, and gives them pro-
 “per Instruction, and sealeth their Instruction,
 “that he may withdraw Man from his *Deeds*,
 “and hide Pride from Man. That he may keep
 “back his *Body from Corruption*, and his *vital*
 “*Frame from the Dart*; *i. e.* That Man may be
 “entitled to Life, and not lay under the Power
 “of Death. Also he chastens him with Pain on
 “his Bed, and his *whole Substance* with strong Pain
 “--- and his Body draws near to Corruption,
 “and his *vital Frame* to the Destroyers.”---
 (Draweth near, doth not express the full Intent
 here; it is to draw near, so as to be *close toge-*
ther

ther; he describes the Consequence of the Sentence of Death, in Sicknefs and Diseases, which end in Death --- *His Body is in the Midst of Corruption; and his vital Frame in the Place of the Dead*; מוֹת is the *Dead*; with another מוֹת, it is the *Place of the Dead*.

--- "But, מוֹת which I translate *but*, or *yea*,
 "is frequently used, as a mere *expletive*; or,
 "yea, there is an Agent for him, a Go-between;
 "the one who is appointed * Teacher to declare
 "to Man what is right for him, and he will have
 "Mercy upon him; and say, I redeem him
 "from the *Bondage of Corruption*, I have found
 "a Propitiation. His Flesh shall be fresher than
 "a Child's; it shall return according to the
 "Days of his Youth. He shall pray unto God,
 "and he will accept him; and he shall see his
 "Face with Joy; and he will *restore* unto Man
 "his Righteousness. It is right for Man to say,
 "I have sinned, and perverted that which was
 "right, and there is no † *Help in me*. His Body
 "shall be redeemed *from Corruption*, and his
 "vital Frame shall enjoy Light. Behold all
 "these Things will God do three Times, *i. e.*
 "often enough, or effectually, with Man, to
 "make his Body return from Corruption, to be
 "enlightend with the Light of Life." As the
 Sentence on Fallen Man was *Death*, restoring
 him to Life, is of course restoring him to Im-
 mortality; as it is taking away Death, the Pe-
 nalty of Sin; but for which he had never died.
 So *keeping back, bringing back*, (and the like) the
 Body from Death, from the Grave, from Cor-

* מנה is to *appoint*, or *constitute*. See Mar. de Cal. and מני declined as עני, &c.

† שוה is to *equal*, *There is nothing equal to me*, equal to the Necessity I am under. It is used so Lam. ii. 13.

ruption, and making Propitiation for Sin, come to the same. *Elibu* introduces his Discourse to shew *Job* that he was under Sin; "Surely thou saidst in my hearing --- I am clean without Transgression, I am innocent; neither is there any Iniquity in me." --- Behold in this thou art not right. Then repeats as above, the various Ways which God has taken to bring Men to a Sense of their Sins: *Revelation* to inform him; he mentions Dreams, as the most usual Method of Communication betwixt God and Man. --- The Covenant of Grace to win his Affections, which also is a Proof that he was under Sin, there being otherwise no Necessity for a *Propitiation* --- Afflictions to compel him; Diseases which end in Death at last: Which is a Proof of Sin, it being the Penalty of it. But the Agent for Man, he tells him, has found a Propitiation for those who confess their Sins, and their Inability to help themselves; and will restore the Body, that has drawn near, or joined itself to Corruption and the Place of the Dead, to the Freshness and Vigour of Youth, and to the Enjoyment of Light, in the Light of Life.

All this runs in a Style not easily to be mistaken, it is the very Phraseology of the *New Testament*, and fully and clearly expresses the Covenant to recover lost Man, and the divine Intercourse to inform him of his Duty, in Consequence of it; and the Intent of his Chastisements, with the Atonement that takes away Sin, and delivers from the *Bondage of Corruption*. It is a direct Confutation of the Charge he had brought against *Job*, of saying, *he was without Sin*. So the Context, the literal Construction of the Words, and the Occasion of them, all conspire to establish the Interpretation I have put on them.

Warburton

Warburton makes this glorious Passage*, a Reference to the Sickness and Recovery of *Hezekiah*; I should sooner have applied it to the Cure of *Naaman* of his Leprosy, whose Flesh is said to have come again, like unto the Flesh of a little Child, and there are several other Circumstances that correspond; but what has this, or *Hezekiah's* Recovery to do in this Place; how are they pertinent to the Matter in Hand? *Job* said he had not sinned, *Elibu* undertakes to confute him by a covert *Allusion*, to the miraculous Recovery of one of their former Kings from a Fit of Sickness, who on his Prayer to God, had fifteen Years added to his Life. A very good Proof this, that *Job* was wrong in saying, *he had not sinned*.

In the next Chapter, but one, *Elibu* charges *Job* with saying, he wanted no Atonement.

Chapter xxxv. 3.---“Thou saidest what Advantage will it be unto thee, and what Profit shall I have *יִחְסֹאֲתִי* by an Atonement for my Sin.” Let me observe, that *חֲטָא* is both the Sinner and the Sacrifice for Sin, who stood in the Sinner's Place. *Elibu* shews the Folly of this Assertion. “I will answer thee, and thy Companions with thee. Look unto the Heavens, and see and behold the Firmament, it is too high for thee.” It is as much out of thy Power to cleanse thy self from Sin, as to measure the Height of Heaven. “If thou wouldest atone for thy Sin, what Task wilt thou perform for Him, when thy Sins are multiplyed, what wilt thou do unto Him? *אִם צִדְקָתָא* If thou wouldest justify thyself, or be justified, what wilt thou give Him? or, what will he take from thy Hand? On a Man, as thou art, is

* Div. Leg. Book vi. p. 497.

“thy Sin; and to the Son of Man is thy Justification.” The *English* puts in *may hurt*, and *may profit*; *Thy Wickedness* may hurt, a *Man as thou art*, and *thy Righteousness* may profit *the Son of Man*; but without any reason; the Sense is compleat as it stands, and whether we translate *תְּחַטֵּא בְּאִשָּׁתוֹ* as I do, or, as the *English* doth, it comes to the same. “If thou sinnest what wilt thou do for him,” *i.e.* for him against whom thou hast sinned; but let it be observed it is not as the *English* renders it, *what dost thou*, but *what wilt thou do*, in the future Tense: So the Occasion on which the Words are introduced, as also the *Grammar*, oblige us to refer them, as I do, to that great Truth, on which Christianity depends; namely, our Inability to *atone* for our Sins, or, *justify* ourselves; but that this was the Work of another, who himself, also, should be perfect Man, a Son of *Adam*.

These Passages shew what clear Knowledge they had of the Truths of Christianity, so long ago as the Days of *Job*; they are the very same Sentiments, and in the same turn of Expression, we meet with in the Writings of the Apostles, which coming from Men, who were neither *Jews* nor *Prophets*, and who speak as convinced of what they say, not from immediate Revelation, but as known Truths, leave no doubt but that Christianity was the Religion of *Noah* and his Sons, and of their Sons, till the cursed Itch of Novelty, Pride and Ambition, &c. by degrees changed the Sentiments of Men, and prepared them for that total Change in Religion which not long after took Place, even this in the Country of *Arabia*, where now we find them speaking with the Tongues of Apostles and Angels, and though they observed the Law of Ceremonies, the same

as the Mosaic, this teaches us, that the *typical Description*, and the *true Knowledge* of Christianity were to go together, and that they did so; and doubtless it was the Church-Service, which at this Time of Day, consisted of Sacrifices and the other *carnal Ordinances* that kept up so great a Degree of Knowledge among them.

Let us consider a little the Conduct and general Argument of the Book of *Job*.

It contains the History of a good Man, given into the Hands of the Enemy of Goodness, whose Malice prompted him to exercise his Cruelty to the utmost Bounds of his Commission; with the Reasoning of himself and his Friends, on so extraordinary a Case.

Job was conscious of his Innocence, and therefore all along asserts the Uprightness of his Life, and makes Confession of his Faith; both which he knew were such as God would approve of; no wonder then he was surprized that the Wrath of God should pursue him in every Shape. "Tho' he slay me, yet will I trust in him: but I will maintain mine own Ways before him*," and Chapter xvi. describes his miserable Condition, and then says *it was not for any Injustice in his Hands, and that his Prayer was pure*, well therefore might he say, as in the next Chapter, that *upright Men should be astonished at it*. Mr. Warburton thinks the Doctrine of a future State, a full Solution of this Difficulty. That God can, and will, make Men amends in another World, for what they suffer on his Account in this, is most certain; and the Prospect of the Reward is a noble Support in those Circumstances; but there appeared nothing of that Nature in the Af-

* Job xiii. 15.

fiction of *Job*. It was visibly the immediate Hand of God that touched him, and this it was that perplexed him, and embarrassed his Friends. Many a Prophet might, like *Zechariah*, have fallen a Sacrifice to the Rage of an incensed Prince or People; and many others 'tis likely had died Martyrs to Religion; the Reason in these Cases was plain, and the Recompence sure and certain; but why did *God himself* persecute a *perfect and an upright Man, one that feared God and eschewed Evil*. A Father corrects his Children for their Faults, but here was no Fault; *Job* was *perfect*, nor was this a Chastisement of Love, but the Rod of Fury; and here lay the Difficulty. *Job* insists upon his Innocence, and expostulates with God upon the Severity of his Afflictions; his Friends, to vindicate the Justice of Providence charge him with secret Crimes, which had drawn down this Vengeance on him; and in the Heat of Dispute make him charge God with Injustice, as if he made himself *more just than God*. *Job* comforts himself with the Prospect of Ease in the Grave, which in a short Time he must necessarily come to, and of eternal Happiness afterwards. How, or which way would the Argument of a *Resurrection* have helped them out here? It comes in naturally, when speaking of the divine Power, that God is able to swallow up Death in Victory, as in Chap. xxvi. It comes in naturally when he compares his present Condition with his future Hopes, as Chap. xvi. --- "His Archers compass me round about---he breaketh me with Breach upon Breach." Then crys out, *the Earth will not cover my Blood*, and there will be a Time when I shall have no Room to complain; for he had him in Heaven who was a Witness of his Innocence, and who would be his *Advocate*. It comes
in

in naturally when he would clear himself from the Charge of secret Wickedness, as in Chap. xix. "These ten Times have ye reproached me---and plead against me my Reproach--- know now that God hath overthrown me," who, though now he afflicted, would hereafter reward-- "Why then do ye persecute me, who are Flesh and Blood as I am, v. 22." That he was convinced God would make him happy hereafter, he makes a most solemn Declaration-- "Oh that my Words were marked down ; Oh that they were engraven in a Memorial, that they were hewn out in Stone, with an iron Pen and Lead for ever. That I know my Redeemer is Life, and that he shall arise at the last Days in Dust ; that a Skin such as mine shall enclose him ; that I shall see God made of my Flesh, whom I shall see to myself ; and my Eyes shall behold him, and he shall be no Stranger. My Heart's Desires shall be compleated ; wherefore do ye say why is he persecuted ; and that the Root of this Matter (the Proceedings of Providence against him) is found in me : " that is, they said it was owing to some secret Sins which they supposed him guilty of. Such Appeals to Heaven, and such Confessions of Faith come in, I say, naturally, on the Occasions they are introduced upon, but no Ways pointed out the Reason of the Proceedings of Providence against him, or solved the Difficulty they were under to justify the Equity of them. If he was the good Man he made himself, and really did believe, as he declares in the most solemn Manner ; the Difficulty was doubled upon them ; for as they argue, *the Rush doth not grow up without Mire, or the Flag without Water** ; i. e. there is a Cause for every Thing,

* Chap. iii. 11.

and here lay their Error that it was their Business to find it out in this Case, and discover why God persecuted *Job*, which they supposed to be his Wickedness; they having often seen (as every Man else must have done) the Judgments of God overtake the Wicked; and judged wrong that there could be no other Reason of Man's being miserable here; which made them so severely censure their afflicted Friend; and their Censures heightened his Impatience to that Degree, that he forgets the uncontroulable Power which God has over all his Creatures; and which should silence every Complaint against Providence; it being not only impossible to contend with Omnipotence and prevail against God, but the highest Folly to censure the Ways of the Almighty, since where the Power is, every other Perfection is also. *Job* had satisfied himself with this Reflection, Chap. ix. *He is wise in Heart and mighty in Strength**, *behold he taketh away, who can hinder him? Who will say unto him what doest thou? ---whom tho' I were righteous yet would I not answer, but I would make Supplication to my Judge.* But his Indignation arose, tho' naturally, yet to too high a Degree, on being charged with secret Crimes, and he challenges even God with his not deserving what he had inflicted on him---*Let God weigh me in Ballances of Justice, and he will know my Integrity†*; here he was to blame; for this *Elihu* condemns him, and urges the almighty Power of God as an Argument for his quiet Submission; argues that God afflicts for a merciful End, the Amendment of a Sinner, to vindicate his Justice, and that his Judgments on wicked Men may stand as Examples *in the open Sight of*

* Chap. xii. 15.

† Chap. xxxi. 6.

others. God himself when he comes to speak to *Job*, blames him for the same Thing; and urges his almighty Power, as what should have taught Submission to his Will---*wilt thou condemn me, that thou mayest be righteous? hast thou an Arm like God*?* and Chap. xli. 11. *who has prevented me and I will repay him, whatsoever is under the whole Heaven is mine.* In prosecuting this Argument it pleased God to mention all the Powers of Nature, and describe the Manner of their Operations, together with numberless Instances of the divine Power, Wisdom and Goodness in the *Heavens* above, in the *Earth* beneath, and *within* the *Earth*; as also in the *Creatures* that fill the *Sea*, and in those that cover the *Face of the Earth*, which as it instructs us in *Philosophy*, so it shews us that all Things else are subject to the Power and Will of God, which should teach Men the same Lesson. Such seems to be the *Conduct* and *Argument* of the Book of *Job*, and its Use bespeaks itself.

Warburton's Imagination is so heated with a fancied Resemblance betwixt the History of the *Jews* at their Restoration, and that of *Job*, that it would be in vain to go about to undeceive him. The Passages he produces to support this Resemblance are so many, so trifling, and so foreign to the Purpose, that it is not worth while to transcribe them; only, it may be observed that the History of *Job* is directly the Reverse of the History of the *Jews*. He, a good Man afflicted to shew the Strength of his Faith and Obedience; they, a People punished for their Sins, the Measure of which was full; for at their going

* Chap. xl. 8.

into Captivity no People were more abandoned and wicked than they. He, when his Trial was over, acquitted by the Mouth of God, praised, and rewarded with twice as much as he had before. They brought back indeed into their own Land; but with only a Handful of Men, without Power, without Riches, and without Honour, yet preserved by the Providence of God, that the Prophecies of Christ might be fulfilled: For he was to be born in that Country, and of this People. And they were so far, after this, from ever coming to that Purity of Religion in former Days, or that Height of Grandeur, their Ancestors had lived in, that they were, till their final Destruction, perpetually harrassed with Inroads from their Neighbours; the constant Theatre of War, drained of their Men and Riches, by the potent Princes on each Side of them, untill they became a Province to the *Romans*, who entirely extirpated them. And as to Religion, now it was they forged that cursed Scheme of a temporal *Messiah*, with most of their other Traditions, which made the *Law* of God of no Effect, and prepared them for the greatest of all their Crimes, the crucifying the Lord of Life. This well agrees with *Warburton's* Interpretation of the History of *Job*.

The Application he makes* of the Vision *Zachariah* had of *Joshua*, the high Priest to the People of the *Jews*, is as barefaced as possible; it being declared in positive Words, that it was a Representation of the great High-Priest, Ch.iii.8, 9, 10. "Hear now, O *Joshua*, the High-Priest, "thou and thy Fellows are *אִישׁ מִיָּפֶת* (*Representatives*, or, for Signs) for behold I will bring

* Divine Leg. p. 529.

“ my Servant the Branch, &c.” See also Chap. vi. ver. 10--14. No less perversely does he apply other Texts of Scripture*, to prove that the latter End of the *Jews* was blessed with a *double* Portion like the latter End of *Job*. *Zeck. ix. 12.* is one; look back to the ninth Verse---“ Behold thy King cometh to thee, he is just and having Salvation---His Dominion shall be to the Ends of the Earth. As for thee, also, by the Blood of thy Covenant *I send forth* thy Prisoners out of the Pit, wherein is no Water. Turn ye to the strong Hold, &c.” How plainly is this Redemption from the Power of Death, by the Blood of Christ? The Liberty to the Captives which he came to proclaim†. So again, “ the Glory of this latter House shall be greater than the former saith the Lord of Hosts||,” is contrary to all Appearance of Truth, and all History applied to the *future Prosperity* of that People; whereas the *latter House* was the Humanity of Christ, in which the real *Glory* dwelt. The Glory of that Temple, they were then building, was not greater than the Glory of the former Temple, but infinitely below it. It was afterwards pulled down and rebuilt by *Herod*. But the Temple made with Hands, (how many soever different Buildings there might be) was the first or former Temple, and the Body of Christ the latter. In this Sense, the Prophecy of *Haggai* was true, and in this Sense only; and this has no Relation to the Prosperity of the *Jews*; and it is plain from the Prophet, that he intended this, v. 7. “ I will shake all Nations, and the Desire of all Nations shall come, in this Place will I give Peace”---The

* Div. Leg. p. 515. † Is. lxi. 1. || Hag. ii. 9.

“Glory of this latter House shall be greater than
“the former.”

The Discordancy he attempts to make in the different Speeches of *Job**, in Chap. iii. v. 25, 26 and xxix. 18. is easily removed, by construing the first in the present *Tense*, as the *Verbs* are in the Original, and then they will suit extremely well the Condition of a Man whose whole Frame of Body was disordered.

“I shake with Fear, for it has overtaken me ;
“and that which I am terrified at, is come upon
“me. I am not quiet, neither have I Rest, nei-
“ther have I Ease, for Trouble is come.” This Weakness of his Nerves, and restless uneasy State of his Body, accounts naturally for his being terrified in his Dreams, and waking in Frights.

“When I say my Bed shall comfort me, my
“Couch shall ease my Complaint, then thou
“scarest me with Dreams, and terrifyest me thro’
“Visions.”

Which *Warburton* would refer to the *Comminations* of the three last Prophets, *Haggai*, *Zechariah*, and *Malachi*, whose Prophecies are full of the most comfortable *Promises to them*, and the most encouraging *Speeches* ; and except the first Chapter of *Haggai*, which is an Expostulation for not Building the House of God, and the first and second Chapters of *Malachi*, which are a Reproof to the Priests ; and a Verse or two, that condemn the Wickedness of the People in general, all the rest are Predictions of Happiness, Prosperity and Glory ; but it is pure *Warburtonism* to make White Black, when it serves a Turn.

* Div. Leg. p. 509.

The Gentleman builds a great deal likewise upon *Job's* Wife's Speech; "Dost thou still retain thine Integrity, בָּרַךְ אֱלֹהִים וּמָוֶה*, *Blessing God even to Death.*" This Speech condemns indeed his Constancy and Perseverance, and mocks at his heroic Faith; but says nothing about *cursing God*, or *kliling Himself*; it implies that she distrusted, and wondered her Husband did not distrust the Providence of God over them likewise; and indeed most People, in *Job's* Case, would have been too apt to have distrusted as well as she; but this is no Proof that she was an Idolatress. The Speech was *foolish*, and such as became a Heathen, but this is so far from implying she was an Heathen, that it implies the contrary,---Thou speakest as one of the "*foolish Women speaketh.*" If therefore she only spoke *like* one, it implies she was not one, except in this Instance. But calling her a *Fool*, is not necessarily calling her an *Infidel*; Infidels are Fools for being Infidels; and are often so called in Scripture; but every Fool is not an Infidel. This therefore doth not prove that *Job's* Wife was one of a different Country, a *Stranger*, or a Pagan. To support the grammatical Construction I have put on these Words, let me refer the Reader to Deut. xiii. 10. xxi. 21. "Thou shalt stone him with stones וּמָוֶה to Death."

I shall endeavour to rectify one Text more, which he has misapplied, to prove the *Jews* had no Knowledge of a future State, which should have been taken notice of before.

Isaiab ix. 2. "The People that walked in "Darkness---that dwell in the Land of the Shadow of Death." This he applies to the *Jews*†,

* P. 316.

† Div. Leg. p. 449. B. v. § 5.

but it is spoke of the Heathens; and if it were not, only says, they were under the Dominion of Death; not that they did not know there was a future State. The Words immediately before limit it to the *Gentiles*, as does what follows----

“Thou ^{לָא} *has given the Preference, or Birth-*
 “right to a Family ^{לְבֵית} *(לָא is frequently*
 “used to bringing up Children,) thou didst
 “not educate: They shall rejoice with Joy
 “before thee, according to the Joy in Harvest;
 “as Men rejoice when they divide the Spoil.”

They have divided the Sentence wrong, altered ^{לָא} into ^{לְבֵית}; and lest that should not do, put ^{לְבֵית} to the next Word, so made *Nonsense* of one Part of the Verse, and the other a direct Contradiction to what follows.

The Text refers to the Calling of the *Gentiles*, that God would make them his Children which were not so; as it is express'd in *Hosea*, “I will say to them, which were not my People, thou art my People.”

I shall take my leave of the Subject with a single Text, which I think alone sufficient to disprove the Argument of the divine Legation---*Mat. xi.*

13. “The Law prophesied until *John*.”

28 JY 58

F I N I S

